WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VIII. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, MARCH 15, 1831. [HASTINGS & TRACY, PRINTERS.] Nº 11.

COMMUNICATIONS.

MATERNAL ASSOCIATIONS.

Practical Hints to Maternal Associations, and to Christian Mothers: By a Mother.

(*Concluded.*)

There are many hindrances which may defeat your efforts. The more prominent are, parental example; an improper method of giving instruction; evil associates; and want of faith.

1. *Parental Example.* It may safely be said, that no one thing affects the present character and future destination of our children more, than the example of the parent. "Every one has his faults," is an evil maxim, which tacitly excuses every one for having faults; but "*Be ye perfect*," speaks from the word of God with emphasis to the christian parent. You, above all others, should present a living example of all that is "pure, lovely, and of good report." There must be *consistency* between your example and instructions, or you labour in vain. If the bible with its holy sanctions is to govern your child, it must preeminently govern *your* life. The same voice which bids your children "be kindly affectionate one to another," speaks in tones as decisive, "Provoke not your children to anger." The command which forbids in them all "anger, wrath, and malice," condemns in you the *angry tone*, the *unkind expression*, and the *hasty word*. Every duty which the bible enjoins, they will expect to see fulfilled by you. They must know that you are daily sustained by intercourse with heaven; that the word of God is your guide in every action, and your support in every trial; that from it you learn to deny yourself, to give to him that needeth, to do all you can for the cause of Christ; that there you learn to love your neighbour as yourself, to bridle your tongue, that it "speak evil of no man," and to value the reputation of others as your own; that in that precious volume you learn to store up your "treasures in heaven;" and that while you see the prize set before you, you are hastening to obtain it. Your children will look with a searching eye on your life and deportment. Oh, hinder them not by an unchristian example.

2. *Method of Instructing.* Much has been said in abler treatises on the manner of giving instruction. Still it is a subject too little attended to. Religion is too often associated with a gloomy countenance and a melancholy tone. Its blessed truths, which should swell the heart with joy, are often poured into the ear when the child is least preprared to listen; and there are many who hear of God only when they have offended him. I have said this subject requires no set lessons. I mean that the truths of the bible are not to come in occasionally, as unwelcome visitors, to interrupt enjoyment, but are to be associated with the hourly thoughts and feelings and actions of the child; its happiest hours should be its holiest; it should live and move and have its being in God. A mother distinguished for her piety once remarked to me, that it distressed her exceedingly to find her little son, then four years old, so averse to the duty of prayer, that she could seldom prevail on him to attend to it with cheerfulness, and that he even manifested a kind of dread, when she retired with him for this purpose. I inquired into her manner of conducting the duty, and found that her custom was to retire into a dark room and spend perhaps half an hour with him, and often more; thus two painful ideas were associated in his mind with prayer, viz. darkness and long confinement.—The truths of religion are glorious truths. Man is indeed a sinner, lost and undone; but religion presents the Saviour "able and willing to save to the uttermost." Who can estimate the consequences of making the delightful duties of religion thus repulsive to our children, and communicating, to them truths, which fill the bosom of an angel with joy, in mournful tones and with sad countenances.

I recollect the method adopted by a mother who was anxious that the habit of prayer should be early formed, and rendered agreeable to her children. At the age of two years, she commenced the daily practice of retiring with them as early as possible in the morning, before they were engaged in play. The habit of prayer was soon fixed, and it was their uniform choice to attend to it. As soon as they could read, the bible was spread open, a very few verses read in turn, and one selected to be thought upon during the day, and for the last subject at night when she left them. She retired with them, to make the season as interesting as possible, and to prevent habits of inattention. As her cares increased, she at length permitted them to go alone, and still perceived the same cheerful attention to the duty. When a third little daughter was old enough, she was sent with the others, but manifested a decided aversion to it, often saying, "I don't love to pray." It was not difficult for the mother to perceive her mistake, and she hasted to retrieve the error. At this tender age the mother's presence was wanted to encourage and lead the infant child to God, by the same gentle steps she had led the others. She soon learned to "love to pray;" and that mother assured me, that she was a thousand fold repaid by the happiness and serenity diffused over the minds of her children through the day.—When she was sick or absent, their little oratory was never forsaken, nor the passage of scripture neglected; and the text selected for the day was happily instrumental of good. In directing one of these children how to conduct when visiting, "Yes," said the little one with seriousness, "I will think of this, "Thou God seest me." One illustration more shall suffice.

The father of a family was accustomed at the close of day, when fatigued with labour, to refresh himself by taking a little one on each knee, and in those happy moments of reciprocal expressions of love, talk to them of Jesus and of heaven; and when their young hearts were full of every pleasing thought of God, he would lay them down in their little bed, "safe under the wings of the Almighty;" and when those infants awoke in the night, it was always to talk of him in whose tender care they fell asleep. How sustaining to the heart of every pious mother would it be, were her husband thus to cooperate in these labours of love!

3. *Associates.* Another fearful hindrance to the piety of our children is, evil company. By evil associates, I mean those children who are educated by the maxims of this world, and not by the bible. "Where then shall I find associates for my children?" is an inquiry which many a conscientious mother has made, and found no answer. There is no way to furnish them, but by using your influence with your christian friends, to persuade them to govern their children by the bible. A faithful mother will educate her children without associates, rather than violate the command of God. She has solemnly engaged to renounce the evil world, its customs and maxims. Her child is devoted to God; she dares not venture him on forbidden ground. Look at this, ye christian mothers. What would induce you to spend a day with the openly profane, the violaters of God's law? And will you trust your tender children to the society of those children who are not taught to love the name or obey the word of God? How can you go to the throne and plead for covenant mercies, while they are in the midst of all unholy influences? Do not, I entreat you, thus hinder them from turning their feet into the way of life.

4. *Want of Faith.* It is presumed that every pious mother has a strong confidence that her prayers will be answered at some future day. But why not pray for and expect the *early* conversion of your children? Hannah expected it, and her prayers were answered. It is not God's usual method to deny his children spiritual blessings which are sought in faith, nor to bestow such as are not sought or expected. And let me inquire, when pleading for their conversion, does your mind fasten on this present time, and do you believe that the Saviour is as willing to receive these lambs into his fold now, as at a future period? It is often remarked, that "we can scarcely expect it, because the cases are so rare." And why are they thus infrequent? Chiefly because we do not take hold of the promise of God, 'Ask, and ye shall receive," and with a faith which will not be denied, plead for this blessing, and daily expect it, and talk to our children as if we could not admit the thought, that they should press their way through every effort to bring them into the fold, up to the age of maturity, "without God, and without hope." We do not faithfully endeavour to awaken godly sorrow *now*, and use the means of grace modified to their age, which we do in riper years. I fear we do not sufficiently feel that they are at this moment lost, unpardoned, and need converting grace. Oh, let us commence the work diligently, with reliance on God, and make it our hourly effort to bring them to a union with Christ, that these consecrated children may be gathered into his visible fold, and sit as olive plants about his table!

And finally, as members of maternal associations, we have voluntarily recognised all the solemn obligations of our covenant vows, and have anew devoted our offspring to God. It is known to the world, that we meet every month for mutual consultation on the best method of securing the early piety of our children. Still it is true, that many of them are prayerless, and even immoral and vicious. If this inquiry should lead any mother to discover the cause, and adopt a more salutary course, its design will be answered.

Thanks be to God, that he ever put it into the heart of a mother to form such associations. That individual will not know in this world their inestimable results. In innumerable instances mothers have been awakened to their first convictions of duty, by practical hints thrown out in these associations. Oh, that such an association were formed in every village of our country, and its obligations fulfilled, and it is believed that the hosannahs of infant Christians would swell the hallelujah which is ascending from this fallen world to heaven.

◆

For the Western Recorder.

REVIVAL PREACHING.

MR. EDITOR—I have been recently more impressed than ever, with the importance of having correct views presented before our hearers, in all our preaching, on the subject of revivals. I have no doubt, sir, but that some men of warm hearts, and on some points of correct views, by erroneous instructions on this subject, embarrass themselves, and pull down with one hand what they build up with the other. I am aware that on many accounts this is a delicate subject, and one that should be discussed with great tenderness and care. It is a subject, however, of such immense importance, that hints which are thrown out with a friendly spirit, will be received and examined with candour, it would seem, by all who earnestly desire the salvation of sinners. I would be very far from erecting myself into a dictator, or an instructor of my brethren, on this or any subject. All that I request is, that my suggestions may be received and examined with the same feelings, with which it is my design, at least, to make them.

1. Some seem to have an impression, and to aim, in all they do, to create the same upon their hearers, that nothing can be done to any effect, toward the conviction or conversion of the impenitent, till the *church** are awake. For this purpose, discourses will be adapted with great plainness and faithfulness, to lukewarm and slumbering professors, for months together. It is to be feared, that the practice of those who have been most successful in the revivals of the present day, who have usually, wherever they have laboured, directed their first discourses to the church, has contributed not a little, to give sanction and currency to this opinion. Now, the objections I have to this sentiment are the following. *It is proved to be false by evidence, which is of all other kinds the best.* It is a *fact* of which there can be no doubt, that in many cases, the very means by which the church, as a body, are roused from their slumbers, is the conversion of sinners directly before their eyes; and it is as much the work of the Spirit, to bring up a worldly and cold hearted Christian (if there can be such a being) to his duty, and to the help of the Lord, as to awaken the most stubborn and careless sinner. It may be true in *some cases*, that such persons will be more ready to feel the influence of truth. I believe, however, that every one will acknowledge it is not in all. There is no doubt, but that the examples of such as have the form without the power of godliness, exert a pestilential influence. There is no doubt, but that they encourage the sinner in his impenitence. Neither is there any doubt, but that over all such obstacles, God is able to pour out his Spirit, and often does pour it out, to the astonishment of his friends and enemies. Multitudes of instances have existed in our country, in which revivals have been traced, as far as human agency is concerned, to the prayers and the labours of a very small number. I believe we ought to thank God, that the sentiment in question is not true. If it were; if the body of the church must be awake, before any thing can be done, with any prospect of success, to bring about the conversion of sinners, or *before the Spirit of the Lord will come;* then must the churches, in nineteen cases out of twenty, where revivals do not already exist, be given up as hopeless, to the judgment of the great day.

But this is not the most important objection that I have to this sentiment. It puts into the hands of the impenitent, weapons by which they can defend themselves against the truth; or rather it throws up an embankment, behind which they can hide, secure from the arrows of the Lord. Let the preacher constantly and loudly exclaim—"Nothing *will* be done;" "nothing *can* be done;" sinners *will* continue in their sins;" "their blood *will* be found in the skirts of worldly and lifeless Christians, unless the church awakes," &c.; and it forms a very convenient covert for impenitent sinners. It is not to be expected that they will awake, or that they will feel the importance of making any exertions, so long as there is an obstacle in the way, that none but the church can ever remove. I have known sinners repeatedly, in a tone of confidence & triumph, as though the feelings of every one would justify them, remark with great severity on the conduct of cold and formal professors, as something that must destroy, so long as it should exist, every effort for a revival of pure and undefiled religion!

I had thoughts, when I commenced, of hazarding some remarks on several other practices; but I will defer them to some future oppotunity. R.

---

* The writer here seems to allude to the *whole body* of the church.—*Ed.*

◆

For the Western Recorder.

> "He that saith unto the wicked, thou art righteous, him shall the people curse; and nations shall abhor him."—PROVERBS.

A professor of religion, in conversation recently with an impenitent sinner, remarked to this effect:—"I believe men are generally awakened to spiritual concerns by affliction. Many persons blame them for continuing careless about religion; but I cannot. I am more disposed to pity them." Can this be the language of a professed follower of Christ, to an enemy of God? Not *to blame*, for continuing in open rebellion against his Maker? Not *to blame*, for despising the offers of mercy through a crucified Redeemer? Not *to blame*, for continuing in the service of sin and Satan, carelessly pressing down to hell, and leading others with him?

Not to blame, is not guilty; not guilty, is *righteous*. Here, then, is a spiritual guide, saying to a careless sinner—"I know you are in the way to hell. I know you are slighting a crucified Redeemer, and still amuse yourself, even in the act of trampling upon his blood. I know your are thoughtlessly violating the plainest laws of God, and will do so till you confess your sins, and humbly ask forgiveness through the blood of Christ.—But you cannot be blamed. You are innocent in all this. I pity you sincerely. I cannot regard you as *unrighteous*, though in a most unhappy cause." How sadly mistaken, with reverence be it said, how sadly mistaken was the Lord Jesus Christ, in *upbraiding* men with the hardness of their hearts! He might have pitied them; but to *upbraid* the poor innocents, was indeed, if our modern religionist is right, a great want of *true* compassion. It is to my mind most strange that any man can suppose the bible not addressed to *free moral* agents. Do not men act as they choose, in attending to, or disregarding the laws of human society, the laws of private and domestic affection? What, then, but a *disposition* to believe a lie, has ever led to the notion, that men may regard or disregard the laws of God, and the requirements of the gospel, just as automata perform the deeds of living beings? The word of God says, *do this*, or *do that*. Man does exactly the opposite. Why? simply because he chooses so to do. Fix upon any single sin, (for we know nothing about sin in the general); for example, the sin of covetousness. This sin is cherished or destroyed at pleasure. Any man has perfect power to say, "I will not seek wealth, except to supply my real wants." He may hold back, or go forward, in promotion of the latter object alone. He may say at any moment, "I am rich enough," and close his business. Object not, his *heart* may still go after money. Even this clamorous thing may be put off with promises, and enjoyment of other objects.—Take any of the vices which infest society. It is perfectly within the reach of each individual, to shun their lures, or become their worst victims. If not, our common laws are an outrage upon humanity. But how does one sin differ from another in this respect? If men are to blame for one sin, why not for all they commit? Not, indeed, for sin *in the general*. Sin is always a specific omission of duty, a wrong feeling, or a direct violation of some moral law. Does the objector say, our *feelings* are excited by things external to ourselves, and do not come or go at our bidding? But will they come often or stay long, when always dismissed even in command, at the moment? Do you still say, "They cannot be dismissed at once?" Let other guests come in their place, and you may soon get them *turned out*. Let the covetous man, even though the love of money had filled his whole heart, set about relieving the wants of others. If his coffers are overflowing, let him give to worthy objects, although his heart says no, no, with a thousand clamouring reiterations. His hand will obey the will, however rebellious feeling may be. The love of money, *once* mortified, will feel less courage to resist a demand, and by repeated denials of supremacy to direct the will, may retire from the heart quite a vanquished foe. The man who keeps his mansion full of bad guests, need not suppose, from their unwillingness to depart when richly fed and clothed, that starvation and rags would not soon send them abroad for shelter.

Not to pursue a topic when the dictates of common sense are so obvious, especially when aided in their decisions by divine truth, I only add; men ought to have studied the bible representation of human guilt very deeply, before they adopt language, whose tenor is in direct opposition to *its* whole obvious import. It is *guilt*, *guilt*, whose perfection may be seen among *careless sinners*, more even than misery, whose removal God proposes in the gospel. C. S. A.

Sinners are proper subjects of pity, as well as blame. But *how* are they to be pitied, and *how* to be blamed? They are to be blamed as criminals, and pitied in view of the condemnation which lies upon them. They are to be blamed, as rebels and traitors against the commonwealth of the universe, who refuse to accept the proffered pardon, bought by the blood of the Prince of Peace, and tendered to them by the King of Kings. They are to be pitied, because they are bringing eternal desolation upon their souls, by their persevering obstinacy and madness.

The *general tenor* of the following remarks corresponds with our own sentiments. The writer is himself a clergyman:—

From the Evangelist.

SIGNS OF A REVIVAL.

The grand peculiarity of those men who have been so distinguished for practical good judgment, as to merit the appellation of *wise*, is their skill in discerning "the signs of the times." The wise physician is he who is quick to perceive the varying symptoms of disease. The able general is he who knows when to advance, and when to retreat. The skilful statesman is he who can feels the pulse of nations, and know when to insist, and when to concede. We have often been impressed with the conviction that the same distinction exists among the ministers of the gospel. If we mistake not, we have seen able and faithful preachers entirely lose the fruits of some of their best efforts, by a want of skill to perceive the *best* time to follow up an impression. And we have seen other devoted and zealous men dishearten themselves and harass others, by what they considered to be following up an impression, when in fact there was no impression made, which indicated that any particular measures should be taken to follow it up.

This is a subject on which our young men, who are training for the ministry, ought to be specially instructed. There are ministers of so good a judgment on this subject, that they rarely mistake. When *they* see indications of a revival, and take measures accordingly, to cherish the risings of sensibility in the church, and of solicitude in the impenitent, it commonly proves to be as they expected.

There are other ministers who are always seeing that which is not, and hailing tokens of revival, and taking measures to prepare for a revival, when no revival comes. It is this, more than any thing else, which has brought revival measures into disrepute with many very good people. It is not the fault of the measures themselves, but the want of wisdom in adopting them to times and circumstances.

Another ill consequence of this want of skill to discern the true indications of a coming revival is, that it deadens the sensibilities of the church to the subject, and destroys their confidence in the ability of the minister to lead the church. When a minister has given the church to understand that he thinks there are evident signs that God is about to grant a blessing, and has solemnly called them to arise and prepare for its reception, and nothing follows but disappointment, it is plain that the minister's influence is much diminished, and his next exhortations to prepare for a revival will have much less weight with the church. Let him repeat this mistake a few times, and he had probably better remove to some other field of labour, where the wisdom, which he shall have learned by experience, can be employed without having to struggle against a total loss of confidence from the church.

We greatly honour those who are truly wise in this matter, and recommend it as a great study to all ministers, to gain as much skill as they can in discovering those signs by which they can safely guide themselves in all those labours which respect preparing for a revival, or conducting the affairs of the church during its progress. Sure we are, that there is wisdom to be gained, by him who carefully and prayerfully seeks for it.

A good minister should be watchful to discover that state of feeling which calls for increased plainness and fervour of preaching, pathos in praying, and diligence in removing existing evils from the church and from the congregation. He should also study to ascertain the peculiar measures that are proper to use among *that* people, for bringing about a revival; whether it be the discussion of some doctrine, or the inculcation of some duty, or the improvement of church discipline, or a great and *public* increase of prayer, or whatever other measure the actual state of the people will call for.

The fundamental principle of the doctrine of revivals is involved in these remarks; which is, that God gives indications, perceptible to the careful watchman, which render it a duty of the minister and the church to make some *special efforts* for bringing about a revival. We know that in avowing this principle, we shall provoke the usual slang about "getting up a revival," and all that. But we do strenuously maintain the sentiment, and are prepared for its discussion. Or if our brethren are not willing to deny this principle, we must beg that they will leave off their reproaches, and consider whether the reason why they cannot, by all their efforts, "get up a revival," is because they do not so well understand the *timing* of their special endeavours.

◆

From the New-York Observer.

HUMBLING RECOLLECTIONS.

Probably there are very few professing to be Christians, who can look back upon their lives, even since they hoped in the mercy of Christ, without humbling recollections. For my own part, though I believe I have no doubt in the boundless mercy of the Redeemer, I cannot look forward without trembling anxiety as to my destiny in the eternal world, nor backward without much grief and self-abasement. There are many steps, which, were it possible, I would most gladly retrace. But this can never be. I will mention one of those recollections to which I have referred.

While a member of college, peculiar circumstances led me to open a Sabbath school in a distant but neglected neighbourhood, yet within the limits of the town. At first the object was greatly ridiculed, and by some strongly opposed. But ridicule and opposition gradually melted away, and in a short time I had over seventy scholars. The room in which we met was an unfinished chamber of a poor lame woman—the only place that was offered. The floor was not nailed down, and neither ceiling or plaster had ever been seen in the chamber. The chimney passed up in the centre, and the bare rafters were over our heads. Yet never did I see brighter or happier faces than among the little groups with which I regularly met. They lived so far from meeting, that few could attend; or rather their parents felt too indifferent to carry them; so that their Sabbath school embraced all that was Sabbath to them. It is now many years since, and I suppose they have all grown up, or have been removed into eternity ere this time; but I can never forget this, my first Sabbath school, nor the individual countenances of which it was composed.

One sultry Sabbath, I had walked out to meet my school, and at the close of their recitations found myself weary and unwell. The children were expecting me to give a history of the holy Sabbath, from its first appointment, and tell them *why* God appointed it, and what were our *duties* in regard to it; for so I had promised them I would do; and so in fact I had prepared myself to do. But being weary, and feeling unwell, I told them that for these reasons I should defer it till the next Sabbath. While making this apology, I noticed a bright little boy sitting near me, looked greatly disappointed. He had expected to hear about the holy Sabbath. Oh, had I remembered that Christ taught the poor woman of Samaria, notwithstanding he was weary and faint, should I not have done differently?

The next Sabbath came, and my school were again coming together. On arriving at the house, instead of finding them all quietly in their seats as usual, I found them grouped around the door, some sobbing, others looking frightened; all silent. On enquiring into the cause, they told me that little —— had just been killed by the mill! This was all they knew about it. At the head of the little flock, I went to the house where the child lived. At the door I was met by the father of the boy, who was wringing his hands in agony, his face swollen and red, his eyes sunken and glaring, and his breath loaded with the fumes of ardent spirit. "Oh," cried the man, "I might have known it, I might have known it." Might have known what, sir? "Oh, I might have known that to-day one of the family must go; but I did not think, did not think it was to be my youngest boy!" Pray how did you know that one must die to-day? "Why, when I came home last evening, old Rover (pointing to a stupid old dog that lay crouched under the table) sat on the door steps, with his face to the east, howling, and howling. I knew then some one, or I might have known that some one, must go to-day; but did not think it must be my poor little ——!" Do you believe there is a God? "O yes—have no doubt of it." Do you suppose he reveals events to a dog, a creature without soul and without reason, which he does not reveal to the wisest of men? Nothing is more common than for a dog to howl in the evening; and as to his face being towards the east, I see nothing strange in that, since your house faces the east. "Ah! I might have known it would come;" and again he turned away to sob, and I doubt not, to drink, and to wonder over his stupidity.

I led my scholars into the opposite room. They seemed to breathe only from the top of their lungs. I took away the white napkin, and there was little ——, a mangled corpse! The children were all hushed as they gazed. The little girls lifted their handkerchiefs and their aprons to their faces.—The little boys wiped their eyes with the sleeves of their jackets. For some weeks it had been very dry, and the streams had become low. But during the preceding day and night a heavy rain had fallen. A mill on a small stream near by, which had stood still for some time for want of water, was put a going early on the Sabbath morning. I need not say that the miller had no fear of God before his eyes. About an hour before the Sabbath school usually assembled, little —— had gone down to the mill-stream to bathe. The child had never seen his parents sanctify the Sabbath. He swam out into the stream; the current was strong, too strong for him; he raised the cry of distress; the miller heard and saw him, but had no presence of mind. The current swept along; the child struggled; again cried for help; the waters rushed on; he was sucked down the flue; the great mill-wheel rolled around, and he was instantly crushed, and dead! Scarcely had his last cry reached the ears of the miller, before his mangled corpse was in sight. *It was the same little boy that had looked so disappointed on the preceding Sabbath, because I omitted to talk about the holy Sabbath!*

While standing beside the lifeless clay of this fair child, with all the children around me, my reflections were awful indeed. It seemed as if every child would cry out, Oh, had you kept your word, and told us about breaking the Sabbath, he would not have gone into the water; he would not have been killed. It seemed as if the lips, though sealed by the hand of death, would open and upbraid me for my neglect. Had I been faithful, and not put off my duty, probably this life would have been secured; perhaps an undying soul would have been saved from the guilt of being an everlasting enemy of God. What sacrifices would I not have made, could that child once more have gone into the Sabbath school. I have never been able to look back upon that scene without great pain. I have sometimes mentioned it to the teachers of Sabbath schools, and by it urged them never to put off till the next Sabbath, any duty which may be performed on this. And since I have been in the ministry, I have frequently recalled that Sabbath, when I have felt weary, and feeble, and tempted to put off some duty to a more convenient season; and truly thankful shall I feel, if at the great day of accounts, it may be seen that this simple narration shall have quickened any in duty. O. E.

◆

From the Christian Mirror.

"Even as Christ forgave, so also do ye."

How sadly is this injunction of the apostle forgotten by many professing Christians, in their little disputes with each other; and what a scandal do they bring upon religion by indulging in an unforgiving temper. It is to me indeed affecting, to see how hard it is for corrupt nature to forgive and ask forgiveness. How ought we to mourn that we have such wicked and corrupt hearts; and still more, that by indulging them we grieve the Spirit, and wound the cause, and sin against God. I hope, reader, you will bear with me patiently, while I endeavour in a plain way to expose the folly of such conduct. Let us remember we are to forgive even as Christ forgave us; freely, sincerely, and forever. Some indulge in a spirit of recrimination, and seem to feel, as though, because their opponents had conducted so wickedly, that themselves must be innocent, and that their own safety depended upon proving their opponents more guilty than themselves. They appear desirous of settling their difficulties as they do book accounts. Others appear as much afraid that their confessions will imply more than they have been guilty of, as they would were they sure that God would regulate his final decision by their confessions; and others excuse themselves upon the ground that if they confess their faults, and ask forgiveness, it will not be granted. (As much as to say, "If I do my duty, they will not do theirs.") Such instances have been known; but hard indeed must that heart be, and destitute of the spirit of Christ, that can act such an unreasonable and wicked part. What is better calculated to melt the hearts of both, than a frank confession and a desire of forgiveness? What a noble spirit do such manifest! What an important victory do they obtain! And how much more desirable is such a spirit, than that of a churl who will neither ask, nor grant forgiveness. O, that Christians would lay these things to heart, and regulate their lives by the word of God.

MONITORIO.

"As Christ forgave," &c.—It is worthy of being remembered in this connection, that Christ, while suffering upon the cross, through wounds which his enemies, whom he sought to redeem by his own blood, were inflicting upon him, cried out, "Father, *forgive* them; for they know not what they do." It is the life and spirit of this example which we are to imitate.

INTELLIGENCE.

SANDWICH ISLANDS.

Letters have been received in this village from Honolulu, which bring the dates down to the 27th of September. At that time a little son of Mr. Chamberlain was dangerously sick, and a native had just breathed his last. The school for children in Honolulu, now consists of two hundred of both sexes, from two to fourteen years of age, divided into separate classes, each of which is furnished with a female teacher, who opens her house daily, for the reception of her pupils. The missionaries superintend these schools. The children are quite manageable and docile, and manifest no want of intellect. We subjoin a few extracts from two letters written by the same person, under different dates:—

"*Thursday, Sept.* 24.—One of the teachers came in this morning, and told us that one of her pupils, a little girl of fourteen, had gone to live with a foreigner; and that she could not prevail upon her to return.—Such are our trials; not that we are obliged to forego a few days of familiar intercourse with those we love, or dispense with a few of the comforts that abound in our native land: No; but to see our fairest fruits, just as they begin to ripen, plucked by the spoiler, hurried to shame and ruin, and a premature death! How long, O Lord, how long shall the wicked triumph, and the workers of iniquity boast themselves."

Female Prayer-Meetings.—There is something under this head, which every pious female of our own country may well lay to heart.

"*Friday*, 25.—Weekly prayer-meetings for females, I believe, are established in almost every village throughout the islands. In the beginning of 1829, Mrs. —— and I took the names of about four hundred belonging to this village. In 1830, our numbers had increased to sixteen hundred, when it became impossible, not to say improper, for the voice of a female to be heard thro'-out so large an assembly. Accordingly, after some consultation, the ladies concluded to divide into classes of forty or fifty, each class being under the direction of a native sister of the church. The classes meet in different neighbourhoods, so that we have now, every Friday afternoon, thirty prayer-meetings in this single village. I am with some of them every week, intending to visit them all in turn. You see what a field of usefulness is here afforded, and how much we need to have our hands stayed up and strengthened. We may follow these females to the very gates of the enemy, and no one dare be rude enough to molest us. We can enter straits and fastnesses, that would be inaccessible to the other sex. But we of the mission are few and feeble, and our domestic cares are arduous and increasing. My mind often turns to many whose names I might mention, in my native land, and to whom I would say, Come over and help us."

The writer says the missionaries expect a reinforcement in a year or two. Probably, at the present time, there is one not far from their shores, if indeed it has not already arrived. With what gladness will it be received.

The writer, though not unacquainted with severe trials, represents herself as happy and contented.

"Let me now say, that so far from being discontented, or from thinking that our lot is hard, we feel that we have continual cause for gratitude. Never do our morning or evening oblations ascend from the closet or the family altar, without special thanks to our heavenly Father, for having called us to such a blessed work; and the language of our hearts is continually—Truly, the lines have fallen to us in pleasant places, and we have indeed a goodly heritage." .... "As to our wants, I would say with an apostle, I have learned both how to be full, and to be hungry; how to abound, and how to suffer want. And rather than that any imporper request should prejudice the minds of any against the cause, I would say, in the sincerity of my heart, let us wrap ourselves in native tapa, and feed upon fish and poe, as long as we live; and let our friends bestow their gifts upon worthier objects."

It would seem, from the following extract, that the success of the gospel in those once benighted islands, has not been overrated in former statements:—

"Excuse my earnestness, dear ——; it is not *myself* that I am defending. The thought that there can be a single good person in the world, that entertains unfavourable views of missions, grieves me. O, could I reach out my hand, and lead such a one over to these isles of the sea, and show him the triumphs of the blessed gospel of Jesus, over idolatry and the darkness of sin! Success has not been exaggerated; and the judgment day will show that the half has never been told or written. God loves his own cause, and he will defend it: And what I feel and hear and see, convinces me more and more, that the missionaries at these islands may claim that sweet promise for their own—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

MADAGASCAR.

A sad reverse has come upon this vast island, since the death of the enterprising and comparatively enlightened Radama, who cooperated with the missionaries. The darkness, which had begun to be put to flight, is fast returning; the only enlightened part of the government, the young officers, are losing their influence; the old judges recovering theirs, with all their prejudices and superstitions. Twelve of the principal officers had been compelled to drink the tangena, but had escaped with their lives. Others, in attendance on the queen, who were suspected of having caused her illness, had also been compelled to drink it, and three of them had died. Andriamihaju stands alone in adhering to the plans of improvement commenced by Radama; all the rest who were friendly have perished; so that he was the only remaining friend of the mission, and had he died by ordeal, all must have been lost. A general purification of the country, by ordeal, has lately taken place, and hundreds if not thousands have perished by the vile ordeal tangena. The only circumstance which appears favourable is the completion of the new testament, and its dispersion by means of the schools through a considerable part of the kingdom. This the government have not refused to tolerate; consequently the knowledge and the conviction of truth is silently spreading, and some have openly renounced indolatry and profess christianity.

PALESTINE MISSION.

Extract of a letter to the editor of the Religious Intelligencer, from Rev. Geo. B. Whiting, dated Beyroot, Sept. 3d, 1830; at which time Messrs. Bird and Whiting and their families were well.

"My own time has as yet been principally occupied in studying the Arabic language, the almost only medium of intercourse with the people of this country. Mr. Bird is doing something every day, as he has opportunity, in the way of instruction; conversing and reading the scriptures with those who visit him, and those whom he can find willing to hear religious instruction; reading and expounding the scriptures on the Sabbath, with a small number who meet at his house; and once a week reading and talking to a company of beggars, who come to our doors to receive a little pittance of the bread that perisheth, but who also listen attentively, while they are told of the bread of God which came down from heaven.

"We have reason to believe that Asaad Shidiak is yet alive, and in health, and that he has not "fallen from his own steadfastness;" notwithstanding that many reports to the contrary have been industriously circulated.

"Last week a "Reply to Mr. King's farewell Letter," arrived here. It is written by the Maronite Bishop of Beyroot, and printed at Rome. It is a long and elaborate document, and intended, doubtless, for the more intelligent class of readers. It is evident, too, that the writer considers it a complete and triumphant refutation of Mr. K.'s arguments. Several hundred copies, we understand, have been sent here; but before they are properly *published*, the work must be inspected and approved by the Patriarch. Mr. Bird has with some difficulty been able to borrow a copy long enough to give it a cursory reading.

"We are not alarmed at the appearance of this formidable vindication of Romanism.—On the contrary, we are glad to see it. It indicates at least, an awakened state of feeling, and an *apprehensiveness* for the influence of the former publication. If *that* had not been deemed an *important* and *dangerous* letter, it would not have drawn forth a reply from so respectable a source. And it must give additional importance to Mr. K.'s letter, in the estimation of the Maronites, to see that the Bishop has written a book of *two hundred* pages in answer to it, and that the book has been *printed at Rome*. The way will also probably be fairly open now, for us to speak again to a multitude of attentive minds. Almost any state of feeling is preferable to that senseles *apathy*, which has reigned for ages, and which the ecclesiastics of these countries would gladly perpetuate."

From the Philadelphia Recorder.

THE MISSIONARY WOLFE.

A writer in the Christian Observer, (appendix, 1830), states that Mr. Wolfe, the Jewish missionary, has been promulgating some strange opinions in his preaching, "particularly about prophetic chronology and geography, and the Son of Man's coming again in the year 1847, to dwell in the literal city of Jerusalem, where and when the temple is to be built, and Mr. Wolfe is to walk with Abraham, Isaac, and Jacob, in the streets of that city."

It is with deep concern that we hear of this perversion of the talents with which God has endowed this extraordinary man. There is (and we rejoice to perceive it) nothing in the above statements to destroy the confidence which has been reposed in the piety of Mr. Wolfe. Nor is it at all strange that he should believe with multitudes of others, that the Jews will be restored to their own land, nor that his impatience for this event should cause him to assign a near period for the fulfilment of the prophecies concerning the Jews; but that he should make these things prominent in his preaching to Jews and infidels; that he should present them to his hearers, instead of "Jesus Christ," and him crucified, is deeply to be lamented. We have previously heard, that this was the case with Mr. Wolfe, and that his wild fancies, promulgated without restraint or discretion, had greatly injured his usefulness.

We thank God, that the peace of the church, in America, has not been disturbed by the propagation of opinions attended with so much injury to the cause of Christ, in the old world. Let Christians in our country be on their guard; let them search the scriptures more deeply, more constantly, more prayerfully, *more exclusively* than they now do. We fear that the faith of multitudes stands more in "the wisdom of men, than in the power of God." Should some zealous teacher of "new opinions" visit us; should some wandering star from the east, cast its baneful rays across our sky, many would be ready to hail its appearance as the immediate precursor of our Lord, and charge with blindness those who could not regard it otherwise than as an omen of evil.

FOREIGN ITEMS.

Derived from the London journals for January, through the columns of the Vermont Chronicle:—

ENGLAND.—The Congregational Board of London recommended to their own and such other denominations as should choose to join them, to observe the 19th day of January, as a day of humiliation and prayer on account of "the present circumstances of the country."

Jews' Society.—Income, $53,924; payments, rather more than that sum. The committee are obliged to refuse children admission into the schools for want of funds. Not more than forty individuals have applied for baptism.

IRELAND.—Rev. Mr. Thomas, in a letter to the secretaries of the Baptist Irish Society in London, says, "I have travelled more than one hundred miles south-west from Limerick, over tremendous precipices and mountains, where the people are buried in spiritual ignorance, and more dark and barren than the mountains with which the country abounds. I have found that numbers of Protestants were in the habit of going to mass, and I am sorry to say, from the want of scriptural instruction, and in some instances, from awful examples in those who call themselves spiritual instructors. Our society has, I hope, in some other parts, not only brought numbers from popery, but a great many, I believe, to trust in the Lord Jesus, and also preserved numbers from going to popery."

FRANCE.—Since the revolution in July, the labours of the English "Continental Society, for the diffusion of religious knowledge over the continent of Europe," have received a new impulse. The power of the Jesuits, their former opposers, is broken. Roman Catholics are said to be more eager for instruction, that the Protestants. They purchase bibles and other religious books of the agents of the society, to distribute gratis among their neighbours.

PRUSSIA.—Rev. A. M'Caul writes from Breslau, "I am sorry to see that even christian people are blinded, and expect (I know not what) happy times to arise out of this confusion. They think that the present spread of knowledge will do wonders towards enlightening the world, and bringing about at last that happy state of peace which is the object of the christian's hope. But I hope nothing from *unsanctified knowledge*, either in philosophy or physics. I see that the present effects are general discontent and infidelity, and as the last two months have shewn, disobedience and rebellion. We have been in alarm here for some time past; and, on Monday evening, riots actually began. The Jews were the first objects of the popular fury. The military were immediately called out; and, by the mercy of God, nothing serious occurred. Yesterday, again, the alarm was sounded, and the fear of the uproar was not over until midnight."

JEWS.—The number of Jews in Prussia is stated at 160,978; in Russia, 431,607; in the city of Warsaw (Poland) alone, in 1828, 348,263.

NAPLES.—"The Malta Government Gazette, of the 3d of November, contains a decree of the late King of Naples, dated the 29th of August, enjoining all captains of vessels entering the ports of his dominions, to declare whatever books they might have on board, not excepting those intended for transit to some other place. They were all to be landed at the respective custom-houses, in order that they might undergo examination. None would be restored, not even those declared for transit, unless approved by the censors.

EAST-INDIES.—Mr. Leslie, baptist missionary, writes from Monghyr, "The gospel is widely spreading around us. Since the erection of my native place of worship, it is almost incredible how far the name of Jesus has become known. The people from villages to the extent of three days' journey have heard the gospel; and in one district, I have heard that christianity has been the occasion of much conversation. The European church at Dinapore prospers astonishingly. Mr. Moore lately visited them, and baptised five persons. There are five more to be baptised.

Nagercoil.—Mrs. Mault, wife of a missionary of the London Society, has the care of a female school of fifty-eight scholars, about one third of whom are slaves. Mrs. M. says, "We have formed the resolution that each girl, by her own industry, shall purchase her freedom before she leaves the school." In this they had been successful, except in one instance.

Cochin.——The number of converts is small; but the Cokanee Bramins are reading the scriptures diligently. The most encouraging prospects are among the Roman Catholics, who are divided amongst themselves. Mr. Ridsdale, the missionary, receives much assistance from Mr. Lims, late a Franciscan at Goa, and an excellent preacher.

Coimbatore.—Here Arch-deacon Corrie formed "an interesting colony of native Christians," of about thirty families, who are anxious for a missionary.

Carnatic.—In the district of Tinnevelly, where the missionaries, when they arrived ten years ago, had no congregation, and where there were but six or seven schools, and those heathen, there are now 224 villages, in each of which there are christian families, 64 catechist's stations, 62 christian schools, and 150 houses for worship. The christian families are more than 2000, containing more than 7500 souls.

Kiddepore and South-Travancore.—The Heathen, Mahomedans, and Papists, have combined to persecute the converts to christianity; in some instances, even unto death. In many instances they have been dangerously wounded; but the effect is, the increase of christianity.

REVIVALS.

MEETING AT ROCHESTER.

Our readers are already informed, that during the recent four days' meeting in Utica, a meeting of a similar character was held in Rochester. The Observer of the 3d inst. contains the details of that meeting, which are so important, that we present them without abridgment. What wonders have been wrought in the village of Rochester!

The meeting commenced here on Thursday last, and was opened by a prayer meeting, at 10 o'clock, A. M. in the 2d church. At half past 1, P. M. a prayer meeting was held in the basement room; and at half past 2, a sermon was delivered in the church, by Rev. Mr. Farnsworth. Owing to a heavy fall of snow, our brethren from a distance did not generally arrive on that day; and although the number that attended was respectable, the places of worship did not become crowded until the day following.

The exercises of each day, during the meeting, (which continued in fact five days), were, prayer meetings in the different churches at 6 in the morning, and also at 9, A. M., and at 6 in the evening; and at 10 in the morning, at 2 in the afternoon, and 7 in the evening, sermons were delivered in either the 2d or the 3d church.

The ministering brethren who preached were, Rev. Mr. Farnsworth, of Ovid, Seneca county; Rev. A. D. Eddy, of Canandaigua; Mr. Mahan, of Pittsford; Mr. Myers, of Brockport; Mr. Buck, of Penfield; Mr. Barnard, of Lima; Mr. Wisner, of Ithaca; Mr. Campbell, of Palmyra; Mr. Sedgwick, of Ogden, and Mr. Finney. Most of them preached twice, and some of them three or four times, during the meeting.

On Friday afternoon, as it was found that the numbers who assembled to hear preaching at the 2d church, could not get into the body of the house, a prayer meeting was held, and very numerously attended, at the same time, in the large session room of that church.

On Saturday forenoon, the press was so great at the 3d church, where Rev. Mr. Eddy preached, that a part of the multitude assembled withdrew to the 2d church, to whom a sermon was preached by Rev. Mr. Barnard. In the afternoon it was found necessary to open both churches, where sermons were delivered at half past 2 o'clock. The same in the evening.

Sabbath morning. This being the communion season of the 1st church, the supper was administered in the 2d church, by Rev. Mr. Penny, assisted by some of his clerical brethren. The whole of the body of the house and half of the gallery were occupied by communicants. At the same time a sermon was delivered to a crowded audience, in the large basement room of that church, by Mr. Campbell, of Palmyra. The 3d church was also opened, and a sermon delivered there by Mr. Sedgwick, of Ogden, to an overflowing assembly. In the afternoon, the multitude of hearers was so great, that the first church, which had remained closed since the injury it sustained in September last, was reopened, and a sermon was delivered by Rev. Mr. Campbell; sermon at 2d church, by Rev. Mr. Wisner, of Ithaca; at the 3d church, by Mr. Mahan; each of these places of worship was crowded.

Thus far, almost all the meetings were attended with manifest tokens of the presence and power of God. Preachers and hearers seemed to regard themselves as sustaining a relation to each other as solemn as eternity.—The naked truth was brought to bear with great pungency on the hearts and consciences of the vast multitude assembled, and the Divine Spirit rendered his own instrument "quick and powerful, sharper than any two-edged sword." But on the Sabbath evening, such a spectacle was presented as was never before witnessed. During the day, notice had been given in all the churches, that Mr. Finney would preach in the evening in the 2d church, in answer to the question, "What shall I do to be saved?"—All professing Christians, and such as were indulging hopes in Rochester, were specially requested *not* to atttend this meeting, but to assemble in the basement room of that and at the 3d church, to pray for the descent of the Holy Spirit upon the congregation of impenitent hearers, assembled under circumstances scarcely less solemn than the judgment itself.

At an early hour an immense concourse assembled, crowding every part of that large house, above and below, wherever an individual could possibly sit or stand. At the same time the vestibule was filled, and great numbers were compelled to go away, who could not possibly get within the sound of the preacher's voice. We will not attempt to describe, nor can the reader easily conceive, the impression made upon our mind, in looking over this dense mass, as the preacher commenced his discourse. The consideration that so great a proportion of the Christians of the village were at that moment assembled in different places for prayer; that a large majority of this vast assemblage were doubtless impenitent; that many were already wounded by the sword of the Spirit; that terms of reconciliation with God were to be proposed to, and acted upon, by every individual of this class; under such circumstances, that the destiny of many an immortal must unquestionably be decided, for heaven or for hell, before the congregation should break up, spread a deep and pervading solemnity over every countenance, such as eternity alone, when brought near to a mind destined to share its momentous realities, is adapted to produce.

The discourse, which occupied about two hours, and the design of which was to show the sinner, 1st, what he must not do, and 2d, what he must do, if he would be saved, was listened to with increased interest and solemnity from its commencement to its close. No individual, of those who were compelled to stand during the whole time, discovered the least symptoms of weariness, or appeared conscious of the period which had elapsed. All other feelings and considerations seemed to be lost in that intensity of interest, which was concentrated upon the momentous subject to which the attention of all was then directed. During the first part of the discourse, almost every conceivable refuge of lies was swept away; during the second, the conditions of salvation were rendered so conspicuous, that the way to heaven, and the way to hell, seemed to be as it were visible to every mind; so that whosoever took the one, or the other, both must be conscious where they were, and what they were doing; and to avoid an immediate decision was rendered impossible by the manner in which the subject was presented. And the vivid illustrations, solemn, and, as it appeared to us, resistless appeals, which were made to the heart and conscience of the hearers, amid the sun-like blaze of truth, which perpetually glowed around the speaker, we could at times almost see the fires of the Spirit sweeping over the congregation, and melting the impenitent into contrition before God.

After the discourse was ended, in which the conditions of salvation were laid with perfect conspicuousness before every mind, and all was said that could be said, to urge their immediate acceptance, all who had come to a fixed determination to accept at once, were requested to tarry after the congregation were dismissed, that special prayer might be offered in their behalf. The number who left was so small, that the crowd seemed hardly diminished, and the throng being still so great, that it was impossible to separate the congregation without great inconvenience, those who were determined to accept at once of the conditions laid before them, were requested to signify that determination by rising. Simultaneously, hundreds arose, from all parts of the house. To us, this seemed in respect to many, a last and final call, and we believe it was generally so regarded, by those who arose. We tremble when we reflect upon the gloomy prospects of those who refused, under circumstances of such deep and awful interest.

The whole congregation were then requested to kneel down, while four or five short, appropriate, and fervent prayers were offered up at the throne of grace. During this awfully solemn interval, when so great a congregation were on their knees before God, it did seem that the heavens were dropping down righteousness over our heads; and that then, if ever, was the time when sinners must submit and humble themselves before an offended God and sovereign. We feel a perfect confidence that many did submit, during this evening, so memorable in the history of the revival in this village; but how many the Searcher of Hearts only can tell.

At this meeting, such deep solemnity seemed to pervade the minds of those assembled, and such manifest tokens of the special presence of God were exhibited, it was deemed expedient to continue the meeting on the next day; and accordingly a meeting of enquiry was appointed in the basement room of the 2d church, at 9 o'clock, A. M.; at which hour the room was crowded to overflowing with anxious sinners, A deep solemnity pervaded the assembly. A large number at this time expressed a hope of an interest in the Saviour. Many had previously left the village, who had found peace to their souls during the meeting.

In the evening, Mr. Finney preached the same sermon at the 3d church, as on the previous evening at the 2d church; and although public notice of this had been given, and notwithstanding the request had been made, and was again repeated after the people had collected, that the seats in the church should be relinquished in favour of strangers, and of the impenitent, who were particularly to be addressed, the slips were filled long before the time for the services to commence, and multitudes continued to press in, until the aisles, the vestibule, and every spot where a person could stand, was occupied. At the same time a number were engaged in prayer in the session room, and a multitude went away, who could find no place to stand or sit. The same intense interest and awful solemnity, manifested on the previous evening, was exhibited here.

The number who took the anxious seat cannot be estimated with any thing like accuracy, as the house was so filled when those had withdrawn who were disposed to do so, after the blessing was pronounced. Very many could not be accommodated with seats by themselves, nor could all be distinguished in the places where they knelt, from others who occupied the same slips. It may, however, be safely said, that the number was greater than was ever before seen since the revival commenced in September last.

And here we would notice a mistake, that appears pretty extensively to prevail in regard to the object in view, in calling the impenitent to the anxious seat. By many it is supposed that this invitation is to *those who wish that Christians should pray for them.* This, however, is a gross mistake. The invitation given is to those who will promise to *submit* to God, if Christians will intercede for them. Very few, indeed, who are ever seen in places of public worship, but would consent to be made the subjects of prayer; but it is quite a different thing to make a public pledge, that while prayer is offered in their behalf, they will make a full and unreserved surrender of themselves to God.—Ministers here do not consider it an object of great moment, to ascertain who will consent to be *prayed for*. The point they would have decided, by calling sinners to the anxious seat, is, whether they will *then* make the resolve to serve God, and abjure allegiance to the world, whether they will serve God or Baal.

This meeting, it will be perceived, instead of closing on the Sabbath, as was contemplated, was continued with unabated interest, and with undiminished numbers, until Monday evening. At that time, as the snow was rapidly melting, our friends from a distance were admonished to improve what remained to return home. Meetings of enquiry, however, numerously attended by anxious sinners, are still held every morning, at 9 o'clock. A sermon is delivered every evening, in one of the churches. Conversions are daily taking place.

The number who have submitted to God since the commencement of this meeting, will only be known at the judgment day. We may, however, say with confidence, that it is very great. Hundreds came here from a distance of from ten to sixty, and even an hundred miles; and very many of them, who came here to see what God was doing in the midst of us, have gone home to tell their families, their friends, and neighbours, what he has done for their souls.

With respect to the whole meeting, we may truly say, that although we hope to witness many such scenes hereafter, we have never before seen such powerful and signal displays of God's power in so short an interval of time.

New-York City.—The papers mention that the good work in that city continues its progress unabated. "The work daily appears to enlist more deeply the feelings both of professed Christians and impenitent sinners." An uncommon spirit of unanimity prevails among churches and ministers. Presbyterians, Dutch reformed, Episcopalians, Baptists, and Methodists, share in the blessing. It is now, we believe, about a month since the impulse was first given at the three days' meeting. A private correspondent mentions, that at an inquiry meeting at Dr. Cox's church, a short time since, about ninety persons, out of the hundred who attended, appeared to be subjects of hope. The last Baptist Repository says, that probably not less than two thousand persons in the city are under deep convictions of sin. The following is from the Evangelist of the 5th instant:—

"In our former statements respecting this revival, we have endeavoured to present such existing facts, as might secure in the minds of Christians abroad, a full belief that God is really reviving his work in this city; and also enlist their feelings and prayers in its behalf. But while we have abundant reason for gratitude to the great Head of the Church, for what he hath wrought, we still feel that the work is small, compared with this immense population; small, comparatively, with what we have often witnessed in other places. We have often feared that our christian friends abroad might think that the work is progressing here with great power, and almost sure to go on; and that, consequently, they might cease to offer for us their fervent prayers. We have therefore repeatedly endeavoured to press upon Christians, here and abroad, the importance of viewing the work as just commenced, still feeble, and needing much of that influence from heaven, which is to be obtained through untiring effort and ceaseless prayer.—To guard still against this danger, and to give our readers a clearer view of the extent and progress of the work, we are much gratified with the privilege of presenting the following judicious communication:"—

TO THE CHRISTIAN COMMUNITY.

The interest felt by tens of thousands in distant places, in the spiritual prosperity of this city, has induced *the ministers of three Presbyteries*, at a joint meeting, held this day, to present the following brief statement of the condition of our churches at the present time; especially as we have reason to fear that *overrated* statements may be circulated to the injury of the cause.

We would state—That a revival of religion has, for several weeks, existed among us.

That it is more *extensive* than was ever before known to us, in this section of the church.

That in promoting the work, a very delightful degree of union is observable among our members and ministers.

That not all—*far from all*—of our christian professors are actively engaged in helping this glorious cause.

That we view the work as still increasing; and, at the same time, as advanced to a state of great and peculiar interest.

And that, under these circumstances, *our common and urgent request*, to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," is, *for their united and hearty prayers, that the work may proceed and prosper*, according to the measure of our spiritual wants, and the grace of God, who can "supply *all our need* according to his riches in glory by Jesus Christ."

Gardiner Spring,
Samuel H. Cox,
Wm. D. Snodgrass,
Joel Parker,
} *Committee.*

New-York, March 1, 1831.

Revivals in Colleges.—We mentioned in our last, that revivals had commenced in five colleges. Two more might have been added to the list, viz. Jefferson and Hamilton. In *Bowdoin* college, there may have been between thirty and forty conversions since last fall, some of them very recent. In *Yale*, the work has but recently commenced, and the number may be about the same. In *Williams*, "a great revival in the town has extended to the college." Some are hoping, some convicted; the rest solemn. In *Union*, there is much solemnity, but the work has yet made but little progress. About the same, perhaps, may be said of *Western Reserve*. In *Jefferson*, "between thirty and forty attend the anxious meetings," including some persons in the vicinity who are not members. Some are rejoicing; some under conviction. As to *Hamilton*, we can only say that the revival in Clinton village has happily pervaded the college; that several conversions have taken place; and that the aspect of things is promising.

Let prayer be offered for the colleges. Are there not more than twenty remaining, that are still smitten by spiritual barrenness?

Tioga county.—Extract of a letter to a gentleman in Utica, from his friend in Tioga county:—

"The Lord is very merciful to our part of the state, and with us sinners are fleeing to the Saviour. In Berkshire and Newark, the work is powerful. Pray for us."

Morrisville, Madison Co.—At the latest dates from Morrisville, the work was still in progress; and about eighty had been added to the presbyterian church, as fruits of the revival.

Milan, Ohio.—By a letter from Rev. E. Judson, of this place, to the Secretary of the A. H. M. Society, it appears that his labours are accompanied by a revival of religion, which commenced in the Sabbath school, and extended through the society. Nearly forty were hoping, which, for a small society, in a sparse population, is a goodly number.

South-Hampton and West-Hampton, L. I.—A revival, as we learn from the New-York Observer, has been in progress at the former of these places about six months, and at the latter about two or three. The work began in a bible class. It is of a still, gradual character; and the number of subjects is not yet reported. At the last communion in South-Hampton, forty were added to the church.

Fowlersville, Livingston Co. N. Y.—The same paper mentions the recent commencement of a revival at that place. Thirty or forty were said to be hoping; the same number of inquirers.

Wayne Co. N. Y.—A clergyman in Wayne county, in a note to the editor of this paper, says—"In Newark congregation there probably have been one hundred and fifty conversions recently. Eighty-one have united with the church on profession of their faith. In Marion, probably between one hundred and one hundred and fifty conversions; thirty-four have united with the church, and it is supposed that as many as two hundred take the anxious seat, within the bounds of the Newark society. The revival continues with unabated interest and power. Indeed the whole region appears to be greatly excited. The moment the fire of divine truth touches them, they wither under its influence. The whole population appear anxious to place themselves under the sound of the gospel.—*Rochester Obs.*

Poughkeepsie.—The subjects of the work are from between 12 and 13, to 65 years of age.—The body of them, however, are young; some of them are from the gayest ranks of life, and have come from the dancing school and the ball room. Many of them are children of the covenant, for whose conversion pious parents have travailed in birth. Bible, catechetical, and Sabbath school instruction, have been highly honoured, and greatly blessed. Among the converts we number sixty-eight members of the bible classes, thirty Sabbath school teachers, and ten scholars. Of those received, thirty-nine are heads of families, and eighty-four in single life. There are also eight people of colour. In several instances, from three to six have been received from the same family. A new face has been put on our Sabbath school. The place of its meeting has been as a little sanctuary.—*Ch. Intel.*

Elbridge, N. Y.—A correspondent at Elbridge, Onondaga co. under date of February 21st, writes, that there is now an interesting revival in Mr. Stowe's congregation in that place; that it commenced at a *three days' meeting*, held about a week before the above date, and that there were from twenty to thirty hopeful subjects.—*Evangelist.*

Brooklyn, L. I.—We understand that the revival is powerful in that place; that recently 400 attended the morning prayer-meeting at 6 o'clock.—*ib.*

Washington, Ohio.—The missionary reports an accession to the church of twenty-seven members, as the fruits of a season of refreshing, enjoyed at a three days' meeting.

Golconda, Illinois.—The church has been blessed with heavenly influences, and a few have been added unto the Lord.

WESTERN RECORDER.

UTICA: MARCH 15, 1831.

Three Days' Meetings.—A three days' meeting is to be held in Dr. Weeks' congregation, in Paris, commencing on the 23d instant, at 2 o'clock, P. M.

A three days' meeting will also be held, we are desired to say, in the presbyterian meeting-house in the town of Adams, Jefferson county, on the 22d instant, at 10 o'clock, A. M.

A correspondent from Watertown, Jefferson county, mentions that the meeting there had been very precious up to the date of the letter. The providential detention of some of the ministers, whose assistance had been expected, seemed to drive the people effectually to the mercy-seat, in wrestling prayer. The season was to continue four days, instead of three. Not less than an hundred had already presented themselves as anxious inquirers. Some of them, it is hoped, submitted to God. The writer adds, "It is an awful, glorious day in Watertown, and we may say in Jefferson county; for most of the ministers within the county are present, and the churches are well represented."

A four days' meeting has been recently held in Charleston, S. C. which has been attended with a signal blessing from God, who has since evidently begun to revive his work in a manner altogether unprecedented in that city. "Together with the presbyterian ministers of the city and vicinity, (says the Charleston Observer), Rev. Mr. Beman, of Troy, was present on the occasion, and aided materially in the services."

An Important Meeting.—A correspondent of the New-York Observer mentions, that a public meeting was lately held in Washington, D. C. in behalf of the Sabbath school enterprise in the valley of the Mississippi, at which many of the principal members of Congress were present, and took part in the exercise. Among the speakers, were Messrs. Haynes, Grundy, Coleman, Webster, and Frelinghuysen; and the northern, southern, middle and western states were well represented by members of Congress. President Jackson sent his apology for absence on account of indisposition, in which, as a private citizen of course, he expressed his highest approbation of the object. Mr. Wirt also sent a similar apology, accompanied with a donation of $50. The proceedings of the meeting were highly animated; and the throne of grace was addressed by some of the clergy who were present. What a contrast must all this have formed to a political caucus!

Memorial in behalf of the Indians.—The prudential committee of the American Board of Commissioners for Foreign Missions, presented on the 7th ult. to both houses of Congress, a long and respectful memorial, expressive of the views of that Board relative to the removal of the Indians. The memorialists were induced to this step, from a regard to the condition of the Indians; from a regard to "the character and consistency of missionaries and agents, who have been entrusted by the government with the expenditure of the civilization fund," and from a "respect for the government, with the administration of which the memorialists have had correspondence for the last thirty years." The article is drawn up with some care, and it presses such considerations upon Congress, as might be most likely to influence a mixed body of men. This was no doubt a very proper measure.

List of Agents.—For the benefit of the subscribers for the Recorder, who wish to avail themselves of the advantage of making payment during the first three months of the volume, we have republished a list of the agents on the last page of the present number. The time during which $2 will be received, expires on the 1st of April. Those who have become subscribers since the 1st of January, can pay within three months from the date of their first paper. Payments may be made to either of the agents.

Rev. George Foote, of Fairfield, has accepted a call from the congregation at New-York Mills, and will be installed on the 23d inst. at 6 o'clock, P. M. The sermon, we understand, will be delivered by Rev. J. I. Foote, of Brookfield, Mass. brother of the pastor elect, or by Rev. Mr. Aikin, in case of his failure.

A committee of the American Seamen's Friend Society are about to publish a small volume of sermons, for the benefit of mariners.

"*Feed my Lambs.*"—Rev. Mr. Osborn, formerly of Philadelpeia, has commenced a course of lectures in Charleston, to children.

Our readers will recognise a new correspondent to-day, under the signature of "R." We hope to hear from him often.

For the Western Recorder.

REVIVALS.—No. VIII.

Mr. Editor—The inquiries of "Bellamy" have been answered, so far as they relate to the doctrine of divine sovereignty. It remains to consider them in regard to the doctrine of Arminianism. This done, I shall have finished all I intended to offer on the subject in these essays.

While speaking of the practical tendency of certain methods of management in revivals, "Bellamy" says, that "there may be a gradual leaning towards Arminianism, in sentiment and practice; so gradual, perhaps, at first, as scarcely to be perceived by the acutest mind; and withal so subtle, and so difficult to be exposed to the general apprehension, that few would succeed in giving it that prominence which would suffice to counteract its influence."

A notion similar to this has long been prevailing in the churches; and if I mistake not, it has been the grand secret of their inactivity. A man who becomes very active, it has been thought, is liable to become self-righteous. A man who does a great many good things, is in danger of leaning upon them as a source of justification. It is so difficult to do these things exactly in the right spirit, that many Christians are unwilling to do them at all. Others, who have more grace, they think may safely bestir themselves; but as for them, they must lay in a greater stock of benevolence and humility of heart, before they can begin to act. They are afraid to speak or pray in public, or to engage in practical benevolence, not from any supposed want of talent, but lest they should lose somewhat of their small stock of humility, and realise less of their own unworthiness. They dare not be active. Nothing could induce them to be up and doing. Though the cause languishes and suffers never so much, others must go forward, or every thing will be sacrificed.

The same men, also, are for similar reasons afraid of new things. Things which the fathers introduced may be observed, as matters of course; but if any thing is added to the accustomed list of formalities, they begin to be afraid of the spirit of legality. Barely, at morning and evening, for example, they can worship God in their closets and families; but propose to them a third season and a fourth, and they begin to stare and to hesitate, as if you were requiring of them some act of supererogation. The same men, too, will come forward once in their lives, according to the established precedent, and make profession of their faith in Christ. They will afterwards come forward in a similar manner, to dedicate their children in the ordinance of baptism; and on every Lord's day, they will rise or sit or tarry in their seats, when the congregation has been dismissed, in token of worship, or of having something to do as the professing people of God. Yet propose to them any *special* act of dedication, aside from these established methods, and you are becoming rash.—Though every sincere act of worship implies faith and penitence, and entire consecration of soul; yet, let Christians be specially invited to rise up, or kneel, or come forward, or lift up the hand, or do any thing whatever, in token of their full determination to trust in God, or repent or consecrate themselves without further delay, and you are making a dangerous experiment. You are hasty. You must give the people more time to consider and examine themselves; or you will lead them to overlook the importance of schooling their hearts, and indeed to trust in some of their own works or devisings, rather than in the mediation of Christ, and the assistance of the Holy Spirit.

Now, for my own part, Mr. Editor, I should view this subject totally different from what these men are viewing it. True, a spirit of legality, which is the essence of Arminianism, may find its way into the hearts of Christians, under any circumstances that can occur; but if there are circumstances more favourable than others to the promotion of such a spirit, I certainly should look for them amid the established customs and the regular formalities of worship. A man may observe these so habitually, as almost to lose sight of their meaning. He may do it without even pretending to commit his soul to God in the exercise; and thus, when he little expects it, be guilty of gross hypocrisy. O, how much have professed Christians done in this very way to provoke God! How often have they thus mocked him with empty forms, in the closet, at the family altar, and in the assembly of his worshipping people. Yes; and how often have they at the same time been filled with the spirit of legality. But let them be called upon in some special way, and they begin at once to consider the matter, and to feel their responsibility. They begin to recollect that God requires of them the homage of their hearts. The power of habit has now lost its charm. The cloak of formality no longer conceals the emptiness within them, or covers the tattered rags of self-righteousness. The heart is now the thing directly in question. They are to signify, by the measure proposed, what is the temper of the heart. They are to profess, not their willing compliance with an established custom, but their actual penitence or trust in God, or devotion of soul to him. This is solemn work; and if Christians were called to it far oftener than they now are, it might be well for the interests of Zion.

Nor are Christians alone to be benefitted by the timely application of such heart-searching measures. What is it, I ask, that lends so much countenance to the legality of the impenitent, as a compliance with the established formalities of worship. These, no doubt, are of great use; and I would by no means tell sinners to neglect them. But so long as nothing else is done, they will never prevent the spirit of Arminianism. Sinners will comply with the regular formalities, and still boast that they are "no hypocrites." But ask them to *signify any thing in particular* by such compliances, and they feel themselves to be put upon trial; and then, unless their minds are in some measure impressed with the importance of divine truth, they will refuse to commit themselves. They can go cheerfully to any place of worship, or sit or kneel or stand or tarry, among Christians, or leave them to themselves; for all this is more or less customary. But ask them expressly to do any one of these things, in token of regard to God or his law, or their own souls' salvation, or in token even of sincere respect for the government of God, or the interests of his kingdom, and they will almost assuredly fail to comply with your request, unless their minds have been deeply impressed by the convicting energies of the Holy Spirit. And is it, therefore wrong to put them upon this trial? Is it encouraging Arminianism, to invite them in this practical way, to notice the workings of their own hearts? I cannot think so. This species of practical self-examination strikes at the very root of legality. It preaches directly to the heart; and its appeal, by the divine blessing, has in thousands of instances proved effectual. Bellamy's idea that such appeals will lose their influence, as soon as they become common, is in my opinion entirely without weight; for until men are willing to come to sincere repentance for fashion's sake, there is little danger of their consenting to give definite signals of such repentance, in compliance with fashion. The heart-work required of them, is the last thing they will consent to do. They are aware of this; and when put upon the honesty of their own conscience in this matter, they will not be likely to act the part of gross hypocrites.

But finally: As to the idea, so long prevalent in the churches, that activity in the cause of Christ necessarily increases a spirit of legality, it ought for ever to be discarded. It is a reproach to the christian name. What, when God has commanded us to be active, is it the safer course to be idle? He has said, whatsoever thy hand findeth to do, do it with thy might. He has loaded us with obligations, and pressed us hard with responsibilities. He has told us to go and *work* in his vineyard, and bid us occupy till he comes; and shall we account it safer to stand all day idle in the market place? The Lord forbid; the Lord prevent us from fighting Arminianism with such weapons as these. The combat may indeed be deadly, but it is the assailant that dies. The warfare may be fierce and bloody; but those who wage it will be the only victims.

Give me, then, in the field of revivals, as well as in other fields of benevolence, special methods or measures of promotion. Let them be well chosen and properly applied, and let the blessing of God be duly sought. Let every thing be done with a view to God's glory, and in humble dependence upon that wisdom which is from above. Let this course be followed, and if then Arminianism is seen to flourish, there will at least be one consolation. Another *ism*, equally fatal in its tendency, will have been driven from the field. Antinomianism, that palsy of palsies, will be swept from the churches.

Christian, arise and trim your lamp. Be up and doing. The hour of midnight approaches. The Bridegroom will soon appear.

Your's, &c. WHITEFIELD.

In Whitefield's communication of last week, the 4th and 5th lines from the top of the 2d column, were unfortunately transposed.

POLITICAL.

CONGRESS.

The second session of the twenty-first Congress was closed on Thursday evening the 3d instant.

The general appropriation bill was so amended in the Senate, as to appropriate $15,000 for the compensation of the commissioners who negociated the Turkish treaty; with a proviso, inserted on motion of Mr. Tyler, of Virginia, that nothing contained in the act, should be construed as sanctioning, or in any way approving of the appointment of the commissioners, by the President alone, during the recess of the Senate, and without their consent; which was adopted, 25 to 18. The House non-concurred in the amendment, by striking out the appropriation, with the proviso. The Senate adhered; and committees of conference were appointed by the two houses; which resulted in an unanimous agreement to strike out all the specifications of items of expense of the negociation with the Turks, and to insert the following in lieu thereof:—"For the contingent expenses of foreign intercourse, the sum of fifteen thousand dollars." In this shape the bill passed.

Among the bills which finally passed both houses, and became laws, were those for the relief of ex-President Monroe; for the relief of certain insolvent debtors of the United States; and several making appropriations for the improvement of harbours, and removing obstructions in the mouths of rivers; and for making certain roads and works of internal improvement, and providing for surveys.

The bill which passed the House, for the relief of the surviving officers and soldiers of the revolution, who were not embraced in the provisions of former acts, does not appear in the list of the laws passed, and we believe it was not acted on by the Senate.

Mr. Tazewell was elected President *pro tem.* of the Senate; but requested to be excused from serving, on the ground that he was not sufficiently versed in the rules and order of proceeding. His request was granted, and Gen. Smith, of Maryland, was elected.

The President approved and signed all the bills which were presented to him; although a rumour prevailed in the afternoon of the last day of the session, that one or two, embracing internal improvements, would not be approved.

STATE LEGISLATURE.

Monday, March 7.—In the Senate, the committee of the whole took up the bill concerning estates claimed and held by aliens, and to provide for the enforcement of the conditions under which such estates are held. [The bill provides, that whenever any alien shall be empowered to take, hold and convey any real estate, subject to a prohibition not to lease, it shall not be lawful for such alien or his heirs to reserve any rent or service whatsoever upon any grant, lease, demise, or conveyance whatsoever. All such rents or reservations, which have been made or which may hereafter be made, are declared to be utterly void and of no effect whatever. The bill also prohibits any attorney or agent of an alien from selling or conveying any real estate, whereby any person shall agree to pay any rent or service.]

A long debate was had on this bill, in which Messrs. Benton, Allen, Tracy and Seward participated. It was contended by some of these gentlemen, that the bill under consideration might operate as an ex-post facto law. Before any question was taken the committee rose and reported.

In the Assembly, the committee of the whole again took up the bill to abolish imprisonment for debt.

Mr. Potter offered an amendment, that this bill should not apply to debts created before its passage. Some debate was had thereon, but before a question was taken the committee rose.

Tuesday, March 8.—In the Senate, the committee of the whole had again under consideration the bill relative to estates held by aliens. Various amendments were made thereto, and some discussion had, when the bill was passed.

The same committee had also again under consideration the bill authorising the comptroller to invest any monies belonging to the bank fund, in bonds and mortgages on real estate, of double the value of the amount loaned, and to increase the salary of the bank commissioners from $1500 to $2000.

The bill was opposed by Messrs. Tracy and Fuller, on the ground that the state had heretofore sustained a loss of $200,000, by loaning its funds on bonds and mortgages. It was supported by Messrs. Allen, Beardsley and Benton, who said that the banks would designate the borrowers, and would not be still and see this money loaned on bonds and mortgages worth nothing.

Before any question was taken, the committee rose.

In the Assembly, the house again went into committee of the whole, on the bill to abolish imprisonment for debt.

Mr. Potter spoke in support of his amendment offered yesterday, that this bill should not apply to debts heretofore created.

Messrs. Van Buren, Selden and Otis opposed the amendment; and Mr. Thorn spoke in support of it until the hour of adjournment.

Wednesday, March 9.—In the Senate, Mr. Benton reported against the passage of the bill from the Assembly, to incorporate the village of Bridgewater, in the county of Oneida, for the want of proper notices.

The committee of the whole had again under consideration the bill authorising the comptroller to loan the monies belonging to the bank fund on bonds and mortgages, and to increase the salary of the bank commissioners.

An amendment proposed by Mr. Maynard, to prevent any monies being loaned to individuals, unless secured by some incorporated company, contributing to the fund, was adopted.

The five first sections of the bill were then passed. The sixth section, which proposes to give the bank commissioners $500 additional salary, was opposed by Mr. Tracy, and supported by Mr. Throop. Before any question was taken the committee rose.

In the Assembly, the debate was continued on the bill to abolish imprisonment for debt.

Thursday, March 10.—In the Senate, the bill concerning estates held and claimed by aliens, and for enforcing the provisions under which such lands are held, was read a third time. Considerable debate was had on the bill. Messrs. Maynard, Foster, Dodge and Todd opposed it, on the ground that it interfered with certain rights acquired by Edward Ellice, under a law passed in 1822. Messrs. Benton and Throop replied. On motion of Mr. Todd, the final question was laid on the table.

The bills to incorporate the Catskill Tanners' bank, and the Buffalo, Yates county, and Madison county banks, passed the committe of the whole.

In the Assembly, Mr. Selden called up the resolution heretofore offered by the committee of ways and means, declaring that the surplus revenue of the United States ought to be distributed among the several states, according to their population. It was adopted without debate, and unanimously.

The committee of the whole again took up the bill to abolish imprisonment for debt. The question under consideration was the amendment of Mr. Potter, to limit the operation of this bill to debts hereafter contracted.

Messrs. Myers and Gansevoort spoke against the amendment: Mr. Moulton in favour of it.

Mr. Fillmore addressed the house against the bill, and offered a long amendment, applicable to debts liable to be collected in a justices' court. Mr. A. Cook also offered an amendment of some length.

After the amendments were read, the committee rose, and they were ordered printed.

Friday, March 11.—In the Senate, the bills to incorporate the Oswego, the Montgomery county, and Ulster county banks, passed the committee of the whole.

In the Assembly, the Governor transmitted a message, with several documents, in relation to the controversy with New-Jersey, concerning the boundary; with a communication from the attorney-general, giving reasons for declining to appear on behalf of this state as a party in the United States supreme court. The matter is submitted for the direction of the legislature. The message and papers are very long, and twice the usual number of copies were ordered printed.

The committee of the whole again took up the bill to abolish imprisonment for debt. The question was on Mr. Potter's amendment. Mr. Jermain supported the amendment, and Messrs. Fowler, Andrews and Clark opposed it. Before a question was taken, the committee rose.

Saturday, March 12.—In the Senate, Mr. Throop, from a select committee, consisting of the senators from the 7th district, to which was referred the memorial of the manufacturers of salt in Onondaga county, praying for some legislative aid to enable them to continue their works, made a long report upon that subject, and introduced a bill providing that a premium of seven cents be paid to the manufacturers on every statute bushel of salt, of a quality equal to that of imported salt, that shall be transported by them to the tide-waters of the Hudson river for sale. The amount of premiums in any one year is not to exceed $30,000.

The bill relative to estates claimed by aliens, was read the third time and passed, ayes 19, noes 5.

The bills to incorporate the Catskill Tanners', Buffalo, Madison county, Oswego, and Ulster county banks, were severally read the third time and passed, ayes 22 to 25. [These bills had previously passed the Assembly.]

In the Assembly, the day was again spent on the bill to abolish imprisonment for debt, without taking any question.

FOREIGN.

London papers to the 2d of February were received by an arrival at New-York, on Monday of last week.

Great-Britain.—A great number of convictions had taken place in England under the special commission, of persons guilty of incendiary acts, breaking machinery, &c. In six counties, nearly two hundred persons had been sentenced to death; three were executed; about three hundred had been sentenced to transportation, and a great number to various terms of imprisonment.

The Liverpool Courier, of the 2d February, says, as the meeting of Parliament approaches, rumours become more frequent and positive that misunderstandings exist in the ministry as to the plan of reform; and that the aristocracy and others interested in the borough system are combining to resist any considerable change.

In Dublin, Jan. 25th, the attorney-general had indictments sent to the grand jury against several of the agitators, and among them Mr. O'Connell. After a most patient and attentive investigation, they found true bills against O'Connell, Steele, Dwyer, Lawless, Clony, Reynolds, Redmond, Sheridan, and Barbett.

A correspondent of the London Courier says, "the government are determined to crush O'Connell, and upon the present prosecution hangs the peace of the country."

Mr. O'Connell was about to embark for Liverpool, to proceed to Parliament.

Subscriptions for the benefit of the Poles are announced in several of the London papers.

Poland.—Gen. Chlopicki has resigned the dictatorship of Poland, on the alledged ground of a too restricted power from the Diet. The London Globe says—"We have for some time past doubted the nature of the intercourse between this leader and the Emperor Nicholas.—It is asserted that this resignation will have no mischievous effect on the troops. This point remains yet to be decided; but as implying want of unity at so great a crisis, it is at least discouraging and ominous."

General Weissenhoff takes command of the Polish army.

A private letter from London says, "By accounts from Warsaw, we are informed of the arrival of the Generals Lallemand, Regnier and Pelletier, in that city, and that volunteers were flocking to the army from all quarters."

A correspondent of the London Courier, writing from Brussels, on the 28th January, says:—

"By an ukase of the Emperor, the property of all Poles, situated in Russia, who have taken part in the revolution, is placed under sequestration. Rigourous reprisals have consequently been adopted with regard to Russian property in Poland. It is to be seized, sold, and the proceeds to be paid into the national treasury within thirty days. Field-Marshal Diebitsch has joined the Lithuanian army. A reinforcement of forty-five battalions, twenty-four squadrons, and sixty-four guns, has reached Marianpol and Kronje, within two leagues of the frontier. The guards have quitted Petersburgh, and their reserves were to follow immediately. There appears little doubt, that, if all efforts at pacification and adjustment should fail, the grand army will attempt to throw itself across the Vistula at Jablomna, between Warsaw and Modin, so as to operate on the left bank, and cut off the communications by the great roads.

"A second corps and the grand reserves will penetrate by Minsk, so as to mask Praga; whilst a third will move on the waiwodeships to the south. Nearly 80.000 men, with an immense field train, are advancing towards southern Poland."

France.—In a debate in the Chamber of Deputies, on the 27th and 28th January, a parliamentary conversation took place of a deeply interesting character.

The subject was introduced by M. Manguin, who called upon the minstry to explain their policy with respect to Belgium and Poland.—The challenge was accepted, and an interesting and important discussion was the consequence. M. Manguin taxed the ministry with betraying the Belgians to the holy alliance; with interfering with them in the choice of a king, and in their darling project of re-uniting their country to France. This was the more ungracious, because the Belgians' only fault was their having imitated France in declaring themselves independent. He also inculpated them with respect to Poland.

General Sebastiani made a clever and pertinent reply. He reminded the Chamber of the proofs of attachment which France had already given to the Belgian people, in saving them from invasion by the troops of the holy alliance, receiving their ambassador, securing the European neutrality, upon the same footing as the Swiss, and, in fine, making common cause with them against the family of kings. He denied that the Belgians were unanimous in wishing for a union with France. Poland was 400 leagues distant from France, and nothing was to be done for it but through the medium of a continental war, for which France was not anxious, though not unprepared.

These arguments were re-echoed by the Minister of War. Gen. La Fayette maintained that France ought to adhere to the broad principle of protest against all international intervention, and ought to enforce it at all risks.

M. Manguin concluded by saying, that, if France was disposed to take Belgium under its wing, the powers of the continent were all too weak to interfere with it. The ministers, one and all, professed their adherence to a pacific system.

Belgium.—There is also a good deal of excitement on the continent, respecting the question of who shall be king of Belgium. The Belgians, or at least a large portion of them, are desirous of having for their sovereign the Duke of Leuchtenberg, son of Eugene Beauharnois, and grandson of the Empress Josephine. The king of France objects to his race; who, though they have no Buonaparte blood in their veins, may be supposed to have imbibed some of the family character by inoculation. The dispute causes much discussion and conversation. How it will terminate is uncertain. In the opinion of some newspaper speculators, the question of peace or war turns upon it.

Extraordinary Performance on the Railway. On the 29th January, the Majestic, a new engine which has just been put on the railway, travelled six times between Liverpool and Manchester, a distance of one hundred and eighty miles! The total quantity of goods conveyed backwards and forwards amounted to one hundred and forty-two tons! The same engine travelled on Monday one hundred and twenty miles, with loads similar to those taken on Saturday. There are now ten engines of Mr. Stephenson employed on the railway.—*Liverpool Times.*

Smyrna.—The Boston Daily Advertiser has received Smyrna papers to November 21.

The Porte has issued an order addressed to the judges, governors, &c. of all the towns and villages of Natolia, and Asia-Minor, directing that all Christians held in slavery shall be set at liberty, and furnished with money to enable them to return to their respective homes.

Insurrection in Martinico.—Martinico papers, of the 16th of February, have been received at New-York, from which it appears, that on the 13th of February, an insurrection broke out among the negroes. They had fired the town, a part of which they reduced to ashes. A large number had been apprehended, and many of the ringleaders had been shot. Their plea was, that, as the French had obtained their freedom in France, they determined to follow their example.

DOMESTIC.

Fire.—A barn belonging to Rev. Mr. Roberts, of Remsen, with its contents, consisting of ten tons of hay, a cutter and harness, and some farming utensils, was destroyed by fire in the night of the 9th inst. The cutter was worth $35.

Trial for Murder.—At a court of oyer and terminer, held at Geneseo, week before last, *Quinwway*, an Indian of the Seneca tribe, was tried on an indictment for the murder of *Mat ture*, another Indian of the same tribe, committed two years ago. The verdict of the jury was, *guilty of manslaughter, in the second degree*; and the prisoner was sentenced to four years' imprisonment in the Auburn State prison.—These Indians resided on the west side of the Genesee river, opposite the village of Geneseo.

Robbing the Grave.—The Berkshire (Mass.) American mentions, that several bodies have been recently disintered in that vicinity within a short time; one at Conway, and another at Montague. Two students of the Pittsfield medical institution have been arrested, and are waiting for their trial.

The Siamese twins have returned to New-York, in the Cambria, having made a profitable voyage to England.

DEATHS.

In this village, on Saturday morning last, of consumption, Mr. *Charles Munn*, of the firm of Munn, Lord, & Co. merchants, aged 36. Publishers of papers in Hartford, Con. are requested to give this an insertion.

In New-York, on the 5th inst. Rev. *Harvey Fisk*, aged 31; a graduate of Hamilton college.

In Ithaca, Mrs. *Armina Armitage*, wife of Dr. B. B. Armitage, of that village, and formerly of Vernon, aged 24.

At Washington, on the 24th ult. Hon. *James Noble*, senator in Congress from Indiana.

UTICA MISSIONARY SOCIETY.

Received for the A. B. C. F. Missions, from the 28th January, to the 8th March, 1831.

Smyrna—Mon. concert, by Rev. Mr. Avery,	$3 00
Oxford—Mon. concert, by L. G. Abel,	13 50
Verona—2d Pres. Soc'y mon. concert, by Rev. Mr. Myrick,	5 38
Vernon Village—Rev. A. Garrison, $3: Harris Potter, 13 cents,	3 13
Mexico—Pres. Soc'y mon. con. $12: Charitable Soc'y, $3.75, by Rev. Mr. Dixon,	15 75
Bridgewater—Mon. con. $4: Benev. Soc'y, 2: by Dr. Hull,	6 00
Oneida—Mon. concert, by Rev. Mr. Freeman,	2 29
Deerfield—Mon. concert, by Mr. D. Blue,	8 77
Boonville—On the plan of Benevolence, by Dea. W. Sippell,	7 00
Norway—Mon. concert, by Mr. A. Bronson,	11 00
Exeter—By Rev. S. P. Storrs,	5 15
New-Stockbridge—Mon. con. by Mr. J. White,	2 82
West-Lisle—Collection taken up on thanksgiving day,	2 00
Centre-Lisle—Donation by Rev. S. Burt, $8: Mrs. Burt, $4,	12 00
New-Hartford—From a family, saved in charges of a funeral, by laying aside the custom of changing apparel, and by procuring a plain coffin,	10 00
Sherburne—From the Ladies' Char. Society, a box of clothing, est. $62.07.	
Litchfield—Mr. John Locke, a calf-skin for the Mackinaw station, est. $1.50.	
Winfield—Mrs. Eliza Crandall, 2 1-2 yards of flannel, for the Mackinaw station.	
Rome—Collection at the first mon. concert in the 2d congregational church and society, by R. H. Hulbert, treas'r,	10 25
Sangerfield-Centre—Monthly concert, by Rev. Mr. Chapin,	2 25
Clinton—By a female friend of missions,	30 00
Amount of cash,	$150 39

ABIJAH THOMAS, *Agent.*

The Treasurer of the Benevolent Association of the first Presbyterian Church and Society in Utica, acknowledges the receipt of $219.96, collected in March.

Received from benevolent individuals in Litchfield and Winfield, twenty-three dollars and forty-seven cents, $16.13 of which is in cash, and $7.34 in merchandise, as a donation to the Am. Sunday School Union, for the valley of the Mississippi. E. VERNON, *Agent.*

List of Letters received at the office of the Western Recorder, during the last week.

Henry Smith, P. M.; F. S. Slosson; Rev. A. Nettleton; S. P. Morgan; Joel Potter;* Rev. Wm. J. Bradford; H. N. Fargo, P. M.; Jesse Searl; Daniel Potter, P. M.; S. G. Abbot; Wm. Allton; N. Munro; C. K. Bushnell; S. Branch, P. M.; Nathan Williams, P. M.

* Our agent is now in your quarter: You can pay to him.

REES' CYCLOPAEDIA.

A COMPLETE Set of Rees' Cyclopædia, may be had, at a cheap rate, by applying to the publishers of this paper. *Utica, March 15,* 1831.

NEW HARD-WARE AND SADDLERY STORE, IN NEW-YORK,

No. 107, Pearl Street, corner of William and Pearl Streets, Hanover Square.

WILLIAM J. BUCK, (late of the firm of James Dana & Co. Utica), having connected himself with a Hardware House in Birmingham, England, has commenced the Hardware and Saddlery Business in New-York. The business will be done under the firm of "*W. J. Buck.*" They will be supplied with a complete assortment of GOODS, selected with care, and bought for cash. They intend to sell at a small profit, for cash, or on a liberal credit, to good men. They respectfully invite all persons wishing to purchase Goods in their line, to call and examine their assortment and prices. *New-York, March* 8, 1831. 10w3

TO MERCHANTS IN THE COUNTRY.

POMEROY & BULL have removed from No. 47, Front street, to the new Store,

64, WATER STREET,

(a few doors below Old Slip), where they will have for sale, on liberal terms, on the opening of spring business, an extensive assortment of WINES & GROCERIES, (*with the exception of Spirituous Liquors*), and respectfully invite their Friends, and Merchants generally, to call and examine their stock, and prices.

New-York, March 4, 1831. 10w10

CLINTON ACADEMY.

THE Female Department of this Institution will be opened for the reception of Young Ladies, on the second Monday in May next, under the care of Misses Catherine B. & Julia A. Hayes. The plan of the school is such, as to embrace all kinds of instruction, from the most simple elementary branches to those of the highest grade usually taught in female seminaries, The terms of tuition will be as follows:—

For reading, orthography, and plain sewing,	$2 00
.. the above branches, with the addition of writing, arithmetic, and orthography, with definitions, - - -	3 00
.. English grammar, geography, with problems on the globe, composition, history, chemistry, natural and moral philosophy, rhetoric, logic, and geometry,	5 00
.. Needle-work, of every description, drawing, & painting, in its various branches,	6 00

French, music, and botany, a separate charge.

The strictest attention will be paid to the manners and morals of the pupils. The branches above mentioned will be taught on the most improved plans now in use in the various schools of our country.

From the long experience of the elder Miss Hayes, and from the fact of her having been for several years the principal of a very extensive institution in Nashville, Tennessee, the Trustees, with much confidence, recommend the school to the patronage of an enlightened public. The male department will continue under the direction of the Rev. Salmon Strong, whose abilities as a teacher are well known, and who will exercise a general supervision over the female department. SAM'L. COMSTOCK, *Sec'ry.*

Clinton, Feb. 21, 1831. 8w10

TO LET,

THE STORE, No. 76, Genesee street, with or without the Warehouse in the rear attached to it; and the rear Office in the 2d story. Also, the two story Brick House in Lansing street, next door to H. Denio, Esq.; and a House on Seneca street. Possession given immediately. Enquire of

PARKER & HASTINGS,

Utica, Feb. 22, 1831. 8

NEW BOOKS.

JUST received at the Depository of the American Sunday School Union, Utica—

Life of St. Paul: Grand Father Gregory:

Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:

Life of Mrs. Judson, with an account of the Baptist mission at Burmah:

Jesus Christ the Child's best Teacher:

Mary Scott, or the Child I loved at the Sunday School: The Hills:

Together with an entire assortment of the Union's Publications.

Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

A FRESH SUPPLY OF GROCERIES,

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—

100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:

30 hhds. St. Croix, Muscovado & N. Orleans Sugars:

50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:

200 boxes Bunch, Muscatel and Bloom Raisins;

30 kegs Raisins: 100 boxes Herring:

40 bags Coffee: 250 qtls. Cod & Scale Fish;

100 bags Shot, assorted numbers, &c. &c.

Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

MUSICA SACRA.

THE 9th edition of the Musica Sacra is just published and for sale by HASTINGS & TRACY.

POETRY AND MUSIC.

WATCH.

BY DR. J. M. GOOD.

Life is a sea; how fair its face,
How smooth its dimpling waters pace,
Its canopy how pure!
But rocks below, and tempests sleep,
Insidious, o'er the glassy deep,
Nor leave an hour secure.

Life is a wilderness; beset
With tangling thorns, and treach'rous net,
And prowl'd by beasts of prey.
One path alone conducts aright,
One narrow path, with little light;
A thousand lead astray.

Life is a warfare; and alike
Prepar'd to parley, or to strike,
The practis'd foe draws nigh.
O, hold no truce! less dangerous far
To stand, and all his phalanx dare,
Than trust his specious lie.

Whate'er its form, whate'er its flow,
While life is lent to man below,
One duty stands confest:
To watch incessant; firm of mind,
To watch, where'er the post assign'd,
And leave to God the rest.

'Twas while they watch'd, the shepherd swains
Heard angels strike to angel strains,
The song of heavenly love!
Blest harmony! that far excels
All music else on earth that dwells,
Or e'er was tun'd above.

'Twas while they watch'd, the sages trac'd
The star that every star effac'd
With new and nobler shine:
They follow'd, and it led the way
To where the infant Saviour lay,
And gave them light divine.

'Twas while they watch'd, with lamp in hand
And oil well stor'd, the virgin band
The bridal pomp descried;
They join'd it; and the heavenly gate,
That op'd to them its glorious state,
Was clos'd on all beside.

Watch! "watch and pray!" in suffering hour,
Thus He exclaim'd, who felt its power
And triumph'd in the strife.
Victim of death! thy voice I hear!
Fain would I watch with holy fear,
Would watch and pray through life's career,
And only cease with life.

The following article, as the last in a series of ten numbers on the subject to which it relates, we copy with much pleasure:—

From the Albany Telegraph.

Mr. Editor—In my last number some remarks were made in regard to a reformation in the singing of the sanctuary, and the steps that must be taken for this desirable purpose; and what was intimated had respect chiefly to the duty of singers who profess to lead in our religious assemblies.

But if what was briefly intimated is worthy of regard, and shall be practically considered, the way is open in my apprehension for a thorough advance in the work of reformation. The way is prepared for commencing a bold attack on the empire of ignorance and sin; for encouraging and securing men of thorough attainments, who shall go forth among the people as champions of the "divine art;" who shall survey the land in the length and the breadth of it; and having a thorough acquaintance with music, both as an art and science, shall be able at the same time to teach their inferiors, and act the part of *agents*, in carrying forward a work of glorious reform. For a reformation on this subject, (I am apprehensive), must be prosecuted, and be thoroughly advanced, by similar measures. Men must awake out of sleep, and take the lead in this affair. They must send out emissaries, circulate information, and invite people together to hear public lectures and discussions upon the subject; and by these and similar expedients, practised in our day, awaken public feeling from this horrible lethargy, and promote an interest in this delightful and indispensable part of sacred worship.

With these remarks and suggestions on the general subject of church music, I purpose for the present to lay down my pen; and shall be happy indeed if my remarks are instrumental in accomplishing any good.

But before I drop a theme of such moment, a question occurs to me of unspeakable interest. Shall we, after all, anticipate a change on this subject, commensurate with the evil we complain of, and such as could most ardently be desired.

To a query of this significant kind, I can only reply in the language of the prophet: *Lord God, thou knowest.* As for myself, I would confidently hope that something will take place ere long; for in the words of another holy seer, who had intercourse with heaven, I am disposed to think, that the *vision is for an appointed time, and that at the end it will speak out, and will not tarry.* I would ardently trust that a special and benignant providence will excite an effort, and bring about something yet, which shall animate the heart of every friend of sacred minstrelsey.

But all I can portend for the present is, that such a change is devoutly to be wished; and whenever it shall happen, must be a glorious event, and place the office-work of sacred melody on a more pure and elevated footing. It would enable us, dear sir, to enter with more life and engagedness in this part of public worship; enable us to make melody in our *hearts;* and while we sing with our voices, to sing with the spirit in like manner, and rise on the wings of devotion, to a sacred equality with glorified spirits that bend before the throne of God.

Yes sir, it would eaable us, while in this earthly tenement, in the fulfilment of this purpose, to secure an antepast of heavenly blessedness; an earnest of the devotional spirit and music which reign in that holy and happy place. It would enable us here on earth, to apply the ear of faith, and listen with rapturous delight, to that sweet anthem of grace, every note of which shall swell the halleluias of Paradise, and every cord of sweetest purest melody will vibrate on the ear forever. Z.

MISCELLANEOUS.

From the Biblical Repository.

LUTHER AND MELANCTHON.

"We as a nation have no antiquity, and no history, except of recent date; and our very spirit of change and improvement prevents us from preserving that which is old, merely for the sake of its antiquity. But in Germany, all is different. There a love of antiquity predominates in external things, although discarded in regard to intellectual matters; and centuries seem there to be less remote from one another, than we have here been accustomed to conceive them. The period of the reformation seems hardly separated from the present time. The names of Luther and Melancthon are as familiar in the mouths of the people, as with us those of Washington and Franklin; and the great reformer is regarded with the same sort of filial veneration, as is our great champion of civil liberty. You pass through the small city of Eisleben, and visit his father's house. An inscription above the door announces that this was the birth place of Luther. A school for poor children is now kept in the house, the master of which shows you around, and explains to you the relics they have collected in the room where the reformer was born. At Wittemberg you visit his cell in the old convent, now the location of a theological seminary; you see the table, the huge stove, the seat in the window, just as when occupied by Luther in the beginning of his career; and it requires no great stretch of imagination to behold him and Melancthon engaged in discussions which they little expected were to agitate the world. You enter the ancient church by the door on which Luther posted up his celebrated theses; within, the two friends lie entombed over against each other, in front of the pulpit, and their portraits hang upon the walls. You go to the spot where Luther publicly burnt the pope's bull, and thus cut off all hope of reconciliation; you walk the streets of the city; and all now remains as it was then. The persons and the generation are gone; but their place, and their houses, and their streets, and all the objects by which they were surrounded, are still before you, and are now presented to your eyes, just as once they met their view. In such circumstances, it is almost with a painful feeling, that you awake as it were from a dream, and call to mind, that all this refers back to an hundred years before the earliest settlement of your native land. The rural castles and massy churches which one every where sees, are monuments of its earliest ages; and are associated with the history and the legends of a thousand years. The past and the present here take hold of each other; and the ages that lie between them seem annihilated.—This feeling, it is true, is carried to a still higher degree of solemnity and sublimity at Rome; where the monuments of earthly grandeur seem like the relics of another world."

HOWARD AND THE R. C. PRIESTS.

In the city of Prague, he seems to have made a slight deviation from his usual rule, of strictly confining his attention to the inspection of such places as were likely to afford him information on the great objects of his journey; for he paid a visit to one of the principal monasteries of the capuchin friars, which gave birth to rather a singular adventure. On reaching this convent, he found the holy fathers at dinner, round a table, which, though it was a meagre day with them, was sumptuously furnished with all the delicacies the season could afford, of which he was very politely invited to partake.—This, however, he not only declined to do, but accompanied his refusal with a pretty severe lecture to the elder monks, in which he told them, that he thought they had retired from the world to a life of abstemiousness and prayer; but he found on the reverse, that their monastary was a house of revelling and drunkenness. He added, moreover, that he was going to Rome, and he would take care that the Pope was made acquainted with the impropriety of their conduct. Alarmed, or at least thinking it prudent to seem alarmed, at this threat, four or five of these holy friars found their way the next morning to the hotel at which their visitor had taken up his abode, to beg pardon for the offence they had given him by their unseemly mode of living, and to entreat that he would not say any thing of what had passed to his holiness, or to any of the officers of the papal see. To this request our countrymen replied, that he should make no promise upon the subject, but would merely say, that if he heard that the offence was not repeated, he might probably be silent on what was past. With this sort of half-assurance the monks were compelled to be satisfied; but before they took their leave of the heretical reprover of their vices, they gave him a solemn promise, that no such violation of their rules should again be permitted in their time, and that they would keep a constant watch over the younger members of their community, to guard them against similar excesses; and here the conference ended.—*Howard's Life.*

"*Courage, and we are safe,*" said a peasant, as he rowed toward the shore in his boat a poor family, who were near drowning in the ruins of their habitation, by an overflow.

It is well for the Christian to thank God, and take "*courage!*" It is the duty of every Christian in this neighbourhood, in this state, to have faith in God, and to take courage to attempt arduous and self-denying works, when they lie in the plain path of duty.

Do any of our prospects look dark? then this is the time for faith.

Do we desire to help forward costly works? and are we poor? The silver and gold are the Lord's: Let the prayer of faith go up for means; and "we are safe."

Do we fear that the church is *cold*, and does not pray? Come, let us go into our closets, and then go out to visit the members. We shall find more faith than we expected.

Do we desire to communicate religious instruction, in any way, to any around us, and are we afraid that they will not receive it? Do not let us believe any such thing. People will, nine times in ten, hear or read serious things, if presented in the spirit of christian kindness and brotherly love.

PROGRESS IN SIN.

The beginning of Nero's reign was marked by acts of the greatest kindness and condescension; by affability, complaisance, and popularity. The object of his administration seemed to be the good of his people; and when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "*I wish to heaven I could not write!*" He was an enemy to flattery; and when the Senate had liberally commended the wisdom of his government, Nero desired them to keep their praises till he deserved them. Yet this was the wretch who assassinated his mother, who set fire to Rome, and destroyed multitudes of men, women and children, and threw the odium of that dreadful action on the Christians. The cruelties he exercised towards them were beyond description, while he seemed to be the only one who enjoyed the tragical spectacle. "The heart is deceitful above all things, and desperately wicked; who can know it?"

COMPARING POSSESSIONS.

A gentleman one day took an acquaintance upon the leads of his house, to show him the extent of his possessions. Waving his hand about, "There, (says he), that is my estate." Then pointing to a great distance on the other side—"Do you see that farm?" "Yes." Well, that is mine." Pointing again to the other side—"Do you see that house?" "Yes." "That also belongs to me." Then said his friend, "Do you see that little village out yonder?" "Yes." "Well there lives a poor woman in that village, who can say more than all this." "Aye? what can she say?" "Why, she can say, "Christ is mine!" He looked confounded, and said no more.

CURE FOR CONSUMPTION.

An English chemist, of high fame, Mr. John Murray, of Hull, F. S. A. has discovered what he firmly believes to be a cure for tubercular phthisic—for far-gone consumption. His work on this subject, which is dedicated to the Duke of Wellington, contains the result of twelve years' inquiry, during which period his thoughts have been exclusively bent to this noble and philanthropic object. In the progress of his investigations, he came to the very rational conclusion, and one which has impressed many other minds, that if any remedy should ever be found out for structural disease of the lungs, it must be some one which may be brought, through the medium of respiration, into immediate contact with the diseased surface; and, when there, have the power of subduing the morbid action, without diminishing the general tone of the system.—At length Mr. Murray believes that he has discovered such a remedy in the *vapour of nitric acid;* and this fact is the more worthy of attention, since it comes from a source where empiricism cannot be suspected. Mr. Murray is well known in the scientific world as author of some valuable works in chemistry, and has, we believe, been himself a sufferer from the scourge he has striven so sedulously to avert.—*Boston Med. Journal.*

MICHAEL CERVANTES.

This celebrated writer gave a proof that his generosity was equal to his genius. He was, in the early part of his life, for some time a slave in Algiers, and there he concerted a plan to free himself and thirteen fellow-sufferers. One of them traitorously betrayed the design, and they were all conveyed to the dey of Algiers; and he promised them their lives on condition they discovered the contriver of the plot. "I was that person," exclaimed the intrepid Cervantes; "save my companions, and let me perish." The Dey, struck with his noble confession, spared his life, allowed him to be ransomed, and permitted him to depart home.

PRISON DISCIPLINE.

The report of the Philadelphia penitentiary says—"Such is the general industry of the prisoners, resulting from solitude, that, except in three or four instances, it has been deemed inexpedient to task them; and so efficient a coadjutor is solitude, that little time is required to teach the convicts a trade. The first prisoner, a negro boy of twenty years of age, brought up on a farm, made a shoe, on the fourth day after the commencement of his instruction in the trade, which passed with the others, and was paid for by the contractor."

ARITHMETIC.

If a scholar comes to you with his arithmetic, and very gravely inquires, 6 and 4 from 10 leave how many? do not call him blockhead, or laugh at him for want of wit; but take 10 kernels of corn, or any thing you can count, and say, take away 6; now take away 4 more; how many are there left? He would not trouble you with the like question again. The reason is not because he fears you, but because he understands it himself.—*Education Reporter.*

How to uphold our denomination.—"By rejoicing in the prosperity of every other denomination, in as far as they accord with the mind of Christ, we shall promote the best interest of our own."—*Fuller.*

Mrs. Chapone was asked the reason why she always came so early to church. "Because," said she, "It is part of my religion never to disturb the religion of others."

Diogenes being asked, of what beast the bite is most dangerous, answered, "Of wild beasts, the bite of a slanderer; of tame, that of a flatterer."

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 13a	Sole, oak tanned, lb.	20a25
Pearl do.	5 69a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	9a10	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	12a13	Beef, mess, bbl.	8 75a9 12
Alabama	11a12	—— prime	5 62a6 12
Feathers.		Pork, mess	14 50a
Live American	34a36	—— prime	10 50a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 00a3 25	Cheese	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 87a7 00	Havana, white, lb.	11a14
Western (canal)	7 00a7 12	—— brown	8a9
Rye flour	4 00a4 12	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 25a1 30	*Tallow.*	
—— western	1 45a1 50	American, lb.	6a7
Rye	70a75	*Teas.*	
Corn, north yellow	70a75	Bohea, lb.	32a34
Oats	40a44	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

AGENTS
FOR THE WESTERN RECORDER.

Adams, P D Stone
Antwerp, Dr C Preston
Augusta, Gen J J Knox & W H Chandler, Esq
Auburn, Palmer Holley
Bangor, Luther Dickinson
Bath, C T M'Connell
Bainbridge, C Redfield
Binghamton, Dr West, and H Collier, Esq
Boonville, William Sippell
Brownville, J Ballard
Burlington, Silas Maynard
Cannonsville, Dr Comstock
Canandaigua, C G Hammond
Cayuga, Dea E Huggins
Camden, Erastus Upson
Canajoharie-Centre, Rev C Wadsworth
Canton, Jeremiah Bailey
Cape-Vincent, R T Lee
Camillus, S Robbins
Centre-Lisle, E W Glezen
Champion, Rev N Dutton
Chenango-Forks, Dea Stevens
Cherry-Valley, A Crafts
Chittenango, R Bates
Cicero, J Cody, P M
Clinton, Dr S Hastings,
Columbia, Nathan Post
Cortland village, L Dady
Columbia vil Rev J Hurlbut
Constable, S Wyman
Cooperstown, Dea W Clark
Coventry, S S Beckwith
Cranes Corners, E W French
DeKalb, G Townsley, P M
Delphi, M B Slocum
Dansville vil Dr W F Clark
Danube, Dr J Holmes
Deposite, Dr T Mather
Detroit, E P Hastings
Erie, Penn. P Wells
Erwin, A Rouse
Elbridge, Nath'l Munro
Evans' Mills, C W Candee
Exeter, Rev Mr Storrs
Fairfield, &c. J D Gould
Fall-Creek, Dr N Branch and Dea A Sears
Fayetteville, J McVickar
Fly-Creek, Dea A North
Fonda's Bush, I S Thompson
Franklin, James Andrew
Fredonia, Abijah Young
Ft Covington, J Parkhurst
Fulton, Edw Baxter
Geneseo, Truman Hastings
Geneva, Horace Hastings
Georgetown, S B Hitchcock
Gilbertsville, Joel Kellogg
Governeur, H D Smith
Great Bend, N Y D Potter, Jr
Great Bend, Pa. N Ives
Green, St'n Ketchum
Guilford, Lemuel Jewell
Hamilton, Rev P Field and Jason Olds
Harford, Pa. Rev A Miller
Harpersville, Azor Smith
Hannibal, Dr Mygatt
Henderson, A Atherton
Homer, J Searl
Hopkinton, A Warner
Ira, E S Evarts, P M
Ithaca, John C Hayt
Jamesville, I W Brewster
Joslin's Cor's, E S Cadwell
Jordon, E W Bottsford
King's Ferry, S Chadwick
Lawsville, Pa. Allen Upson
Lebanon, Joel Bradley
Lee, Henry Ford
Lima, Rev J Barnard
Lisbon, Dea J Martin
Lyons, E Price
Lisle, Dr G L Spencer, & N Marsh
Lowville, P Abbott
Maine, F S Slosson
Madrid, Nathan Post
Malone, H & T Powell
Madison, Calvin Whitcomb
Marcellus, Dea N Healy
Manheim Centre, Charles Freeman
Manlius, H W Ewers
Massena, Dr W Paddock
Mexico, W Mitchell
Morristown, Rev Mr Taylor
Morrisville, Capt T P Pond
Moira, Asa Spencer
New-Stockbridge, H Knox
New-Haven, C R Wells
New-Lisbon, Dea Fairchild
New-Lebanon Springs, B Peabody
Newark, Dea T Patridge
Norfolk, Erastus Hall
North-Elmira, J M'Connell, P M
Norwich, Jed'n Hitchcock
Ogdensburgh, J Seeley
Onondaga Hollow, Rev W Thacher
Oswego, Edwin W Clark,
Oxford, Erastus Miller
Oxbow, Rev J Sanford
Paris, T Simmons
Palatine, J Nellis
Painted-Post, A Rouse
Palmyra, Rev A E Campbell
Parishville, Joel Potter
Peterboro, Asa Raymond
Phelps, A Bannister
Pitcher, Rev Mr Bradford
Port-Gibson, James Field
Pompey, E Wells
Potsdam, S Raymond
Richland, S Meacham
Richville, J C Rich
Rodman, H C Strong
Rome, Norman Seymour
Rutland, Dr C P Kimball
Sacket's Harbor, G Camp
Salina, Dr A S Ball
Salisbury, Platt Richards
Seneca-Falls, Dr A N Vantine
Sherburne, William Avery
Sidney Plains, Rev J B Fish
Smithville, R Pearson
Smithville Flatts, E Perkins
Smyrna, G Hammond
Springfield, Rev Mr Howe
Springport, Shannon Davis
Stephentown, Rev Mr Beach
Stockholm, L Pettibone
Stowes Sq Rev Mr Crandall
Syracuse, G W Hickcox
Taberg, William Firman
The Square, (Scipio), Benoni Smith, P M
Trenton, Dea Younglove
Troy, Dr A Robbins
Union, Rev Jno Ward
Urbana, Lem'l D Hastings
Vernon, J Patten, & John E Dutton
Verona, Rev I Brainard
Veteran, Theodore Valleeu
Volney, B Bristol & H Gilbert
Waddington, S H Dearborn
Walton, W B Ogden, P M
Waterloo, S M Maltby,
Watertown, Silas Clark
Waterville, Lemuel Hills
Western, G Brayton, Esq
Westford, Charles Maxon
Westmoreland, Wm Newcomb
Whitesboro', Rev J Frost
Wynant's Kill, A Tracy

INTERESTING MEMOIRS.

For sale by Hastings & Tracy, No. 94, Genesee street—

Life of Martin Luther, by A. Bower; Life of John Calvin; Life of Reginald Heber, D. D. bishop of Calcutta; Sacred Biography, by H. Hunter. D. D.; Memoirs of Rev. D. Brainard, missionary to the Indians; Complete works of Henry Kirk White, with an account of his life; Memoirs of Rev. Pliny Fisk, late missionary to Palestine; Do. of the late Mrs. Susan Huntington, by Rev. B. B. Wisner; Do. of Rev. Levi Parsons, first American missionary to Palestine; Do. of Rev. Edward Payson, D. D.; Do. and Writings of Miss Fanny Woodbury, selected and edited by Rev. Joseph Emerson; Do. of Rev. Legh Richmond; Do. of Mrs. Ann H. Judson, late missionary to Burmah, including a history of the American baptist mission in the Burman empire, by Rev. J. D. Knowles; Do. of the Life and Writings of Rev. Claudius Buchanan; Do. of the Life and Writings of Mrs. Isabella Graham; Do. of Mrs. Harriet Newell; Do. of the Life and Death of Rev. Andrew Fuller; Do. of the Life, Character and Writings of Dr. Philip Doddridge; Do. and Remains of Rev. Charles Buck; Life of Mahommed, by Rev. Geo. Bush; Memoirs of the Life and Character of Rev. John Elliot, apostle of the North-American Indians; Do. of Captain James Wilson; Do. of the Life, Writings and Character of John Mason Good; Do. of Mrs. Clarissa Wells; Do. of Catharine Smelt; Life of Geo. Desmond; &c.

Utica, Feb. 22, 1831.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

Just published, and for sale, by Hastings & Tracy, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

SUNDAY SCHOOL BOOKS.

The Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*

N. B.—The "Teachers Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

ONEIDA TEMPERANCE HOUSE.

The Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

THOMSON'S
CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

The salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre*, and *ratsbane.* ☞ Prepared by George F. Fowler, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A mild and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

The Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Southmayd, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

For the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

Or a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursuant to the application of an insolvent and his creditors."]

Hugh Wylie, of Westmoreland, Oneida county; notice first published March 1, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 11th day of May, 1831, at ten o'clock in the forenoon. 4w10

PETER PARLEY'S GEOGRAPHY.

Hastings & Tracy, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

To THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

Dr. ROBERTS'
WELCH MEDICAMENTUM,

For the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— Utica, *Jan.* 6, 1830.

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

Dr. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

Dr. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

TO HATTERS.

Finishing Blocks, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.